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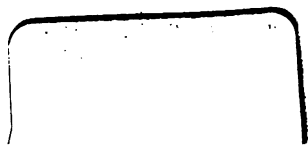
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RECONSTRUCTION MESSAGES  
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IN WAR TIME

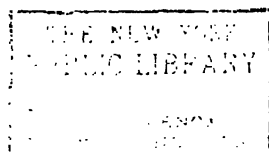
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# RECONSTRUCTION MESSAGES

FROM A

## SEVENTH DAY BAPTIST PULPIT

### IN WAR TIME

BY

**Rev. Alpha John Clarence Bond, A. M., B. D.**

Pastor of the

Salem Seventh Day Baptist Church at Salem, W. Va.

Government Four-Minute Man, 1917-18

President of the War-Reconstruction Board  
(Seventh Day Baptist)

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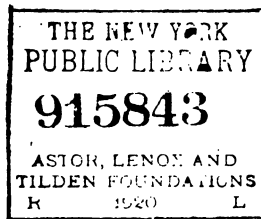
PLAINFIELD, N. Y.

AMERICAN SABBATH TRACT SOCIETY  
(Seventh Day Baptist)

1919

M. M. 1887





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American Sabbath Tract Society  
Plainfield, N. J.

*To the  
Members of the Congregation  
of the  
Salem Seventh Day Baptist Church  
This Volume of Sermons  
Is Gratefully Dedicated*

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## FOREWORD

**T**HE SERMONS that have been brought together in this volume were first preached, for the most part, to the Sabbath morning congregation of the Salem (West Virginia) Seventh Day Baptist Church, and during the period of the Great War. Without exception they have appeared in the *Sabbath Recorder*, and usually at the request of persons who heard them when first delivered. This appreciation, expressed by so many, has encouraged me to hope that they may possess some merit. The unusual and strenuous conditions under which they were first given determines in most cases the character of the themes and gives them peculiar significance and value. Whether this value carries into the subject matter and treatment of the themes the reader must be left to judge. The fact that they appear here without revision accounts for the repetition in two or three instances of brief paragraphs. For this reason also there appears an occasional local or personal reference.

Perhaps my reason for deciding to publish these sermons in this more permanent form is due to these four things: (1) Those who first heard them may find pleasure, and it is hoped some profit, in reading over in peace times sermons heard during anxious days of war; (2) Other friends of the author, in former pastorates and elsewhere, may, because of personal friendship, appreciate a volume of his sermons; (3) It may be of interest and value in the future to

know what one pastor and congregation were saying and thinking during the Great War; (4) It is hoped that the teachings in these sermons are so broad and sound, so thoroughly evangelical, and withal so forward-looking and constructive as to give them value in these reconstruction days. All the forces of Christianity are needed to rebuild the social structure on a better foundation, in order that the race may never again be called upon to suffer the agonies of another such catastrophe, but may come more and more into that brotherhood which in Christ Jesus is made possible, and which is the inspiring and glorious aim and goal of the Christian Church.

Three or four of these sermons were prepared by special appointment and for specific occasions, which give them a more or less denominational bias. It is believed, however, that a careful reading will reveal the fact that while they are presented from a denominational viewpoint and as a message to the people of the author's own faith, nevertheless they are broadly Christian. It is the hope of the author, therefore, that this book may fall into the hands of many Christians of all faiths who shall find in it inspiration and help. If the knowledge of Sabbath truth as held by Seventh Day Baptists is extended thereby, and their position better understood, the author will be glad; although it is not published as denominational propaganda, but as a contribution to that class of Christian literature, virile and timely but also reverently loyal to the Bible and to the best traditions of the Church, which these uncertain and strenuous times demand.

I wish to record my grateful acknowledgment of the faithful and efficient service of Mr. Lucius P.

Burch, Business Manager of the Publishing House of the American Sabbath Tract Society, in connection with the publication of this volume of sermons; and to my friend and former teacher, Professor C. R. Clawson, Librarian of Alfred University, for help in reading the proof and for valuable suggestions in regard to the make-up of the book.

I can not refrain from recording a word of appreciation for the constant encouragement of my wife, especially in her sympathetic devotion to all the interests which we together try to serve. If this volume widens my ministry in any measure, she shares equally with me in the service rendered.

With a grateful heart that the conditions of war under which these sermons were preached has passed, it is my prayer that under the blessing of God we may make a better world, and my hope that these sermons may have some small part in helping the Christian forces of the country to meet the opportunities of the future.

ABRAHAM J. C. BOND.

*Wood-Hill Manse, Salem, W. Va.,  
May 5, 1919.*



## **Flood Saving**



***SALEM, W. VA.***  
***JUNE 30, 1917***

## FOOD SAVING

*And it came to pass after a while, that the brook dried up, because there was no rain in the land. 1 Kings 17: 7.*

**E**LIJAH is one of the most interesting and unique characters in Bible history. There is no attempt made in the sacred writings to give a complete biography of Elijah, but there is presented to the reader very vivid accounts of the most significant events in his active career. These epochal experiences reveal much in regard to the character of the prophet, and indicate the method by which his own life was developed, and his program for the kingdom was expanded. Every Bible character may be profitably studied from at least two viewpoints. First, from the point of view of his own spiritual growth through his experiences, and second, from the point of view of his relation to the larger community interests, and of his influence upon the social order of his time, and consequently upon the religion of the race. It is not my purpose this morning to follow through the career of Elijah from either of these viewpoints.

I wish to call attention to what seems to me to be a change of emphasis on the part of Elijah from a personal to a social religion; from a religion wholly occupied by a zeal for the proper worship of Jehovah, to one in which the fundamental rights of humanity were held to be sacred and worth contending for with all the holy zeal of Jehovah's anointed.

The first appearance of Elijah was to Ahab the king, and with the announcement that there would be a drought in Samaria of three-and-a-half year's duration. And then he disappears among the ravines of his own native east Jordan region, where he was provided with bread and meat twice daily and with water from the mountain brook. "And it came to pass after a while, that the brook dried up, because there was no rain in the land.

We believe that it was by the providence of God that Elijah was provided with food and drink. None the less by his providence was the brook dried up. It is easy to see the divine hand in the one case, not so easy perhaps in the other. And yet by further reading and a little thought we may see the divine providence in the drying up of the brook. Had the stream flowed on beside which Elijah sat and from which he drank while the world outside was famishing for the want of water, we can not tell what smug exclusiveness and consequent loss of human sympathy might have resulted in the life of Elijah.

But such are not the ways of Providence. The same laws by which the streams of Samaria were dried up operated in Gilead. The punishment visited upon the idolatrous king and his wicked queen affected not only the guilty royal pair, but their subjects as well, many of whom were loyal to Jehovah; and the prophet himself felt the pinch of the drought, "because there was no rain in the land." Elijah was driven out of his secure retreat, and the interested onlooker, who observed with supreme satisfaction the apostate king suffering the just penalty of his apostasy, became an enforced participant in the penalty, --the innocent suffering with the guilty.

Next we find him on the opposite side of sun-parched Samaria, far from the solitary retreat of the uninhabited hills, at the very gate of the city where pass the multitudes. He begs the hospitality of a poor widow who is gathering two sticks with which to bake her last morsel of meal. In this experience with the hospitable woman of heathen Zarephath his heart seems to have been softened, his religion socialized, and his spirit made more magnanimous.

Before proceeding to the practical application to our own times and conditions of this bit of experience from the life of the sturdy prophet, I wish to say again that what I see in the experience of Elijah is a change of emphasis from a personal to a social religion, not a substitution of the one for the other. His faith in the one God was strengthened progressively, and in the presence of the still small voice there was a personal and holy communion never before enjoyed. But we see Elijah also more keenly alive to the interests of other people about him, and ready to uphold those principles of right and justice as between man and man. He braves again the wrath of the king and queen as he in no uncertain tones denounces their perfidy in treacherously murdering Naboth in order that the king's whim might be gratified in the possession of the coveted vineyard.

The practical use which I wish to make of the text, and the application of the deductions already drawn, are obvious, and have been discerned by you already. For two and a half years America, well fed and prosperous, looked upon the great war as Europe's punishment for her own sins. We were not unconcerned, but hoped for a speedy repentance in order that the awful waste of human life and treasure might

cease. Our complacency was such however that some of us began to fear lest our conscience should become calloused on account of our profits wrought out of Europe's suffering. Today, although the American people have not yet fully realized the awful fact, we have been caught in the full sweep of Europe's holocaust.

Used as we have been to rest in the supposed security of our isolation between the oceans, quoting to ourselves Washington's memorable words regarding entangling alliances with Europe, conscious of designs on no other nation and of no ulterior motives of aggrandizement, the possibility of war has been given no place in our plans, national or personal. Today all our plans are subject to war's contingency.

In view of all that is at stake, and of the great task confronting America and her allies, it sounds commonplace and prosaic to say that one of the places where most significant service can be rendered is in the kitchen.

Herbert C. Hoover, food administrator, has appealed to the housewives of the nation to join in a general movement to save the United States and its allies from possible starvation. He has also asked ministers to back up his appeal. He has requested every woman who handles food in the home to pledge herself to carry out "economy" directions and advice so far as circumstances permit. As to the manner in which the women can best serve the nation he lays down six principles, urging the saving of wheat by the substitution of cornmeal or other cereals; the saving of meat; the saving of fats; the increased use of fish, beans, cabbages and vegetables generally; the saving of freight transportation by the consumption

of local products as far as may be, and lastly the gospel of the clean plate and the lean garbage can. "We must enter a period of sacrifice for our country and for democracy," says Mr. Hoover. "Many must go into battle, but those who remain at home can serve by saving. Since food will decide the war, each American woman can do a real national service by protecting the food supply of the nation. An average saving of two cents on each meal every day for each person will save to the nation for war purposes two billion dollars a year."

The call is for a "clean plate and a lean garbage can." Our children should eat up the food that is put on their plates. I used to have to do that as a boy and there was no war on then either. We need but to get back to the more frugal days of our mothers. People should consume the products raised in their own community. Mr. Hoover recommends this because it will save freight. It will leave food that would be shipped in, for consumption elsewhere, and will make a home market for the vegetables that are being grown in greater quantities in the surrounding neighborhoods than in any previous year.

Thank God the glory and glamour of war has been banished to the limbo of hades. The only rewards in this struggle will be the rewards that come with a consciousness of sacrifice in a good cause. Such honors are not emblazoned on escutcheons nor proclaimed from the house top. They are the adornment of the modest; the embellishment of lives unobtrusively lived, but serviceful.

The blight of war is upon the nations of the earth. The issues involved are as far-reaching as humanity, and the blessings of the ends sought overlap

the bounds of time. It is not therefore simply at the behest of Mr. Hoover or the suggestion of the President that this matter is presented from this sacred desk this morning. Save the waste and win the war is a watchword worthy to be proclaimed from every pulpit of America because our motives are unselfish and our opportunity to serve humanity is the biggest that a nation ever faced. If we can meet the demands now upon us in the true spirit of service we will thereby work out our own salvation while doing the most possible for the salvation of mankind.

How it fills with new significance our commonest daily tasks to feel that in saving one slice of bread we are sharing the sacrifice of those who go to the front and are shortening the time they must stay in the trenches. Lives will be saved, possibly the life of your boy, if not, certainly some mother's son, by the daily economy you practice in your home; and it is but the spirit that a Christian should always take into his toil. We denounce the selfishness of him who prays, "O Lord, bless me and my wife, my son John and his wife, us four and no more." But this has a wider application than we have given it. Liberty H. Bailey has said, "To love and to work is to pray." One may dwarf his own soul in hoeing potatoes in a selfish spirit. He may also by the same humble occupation expand his own life through a conscious world-service.

This is the duty I would lay upon you all this morning, and especially upon the housewives of the congregation, "Save the waste and win the war." No one should go unnourished or ill-fed. That is not economy, and is not what the President asks. Eat enough, but not too much, and save the waste.

The German Kaiser is the Ahab of our time whose covetous designs curse the earth. Let no one be content to sit idly down and drink from secret springs, fed by winged waiters of our own happy good fortune, while our fellow-beings, many of whom have not bowed the knee to the Baal of autocracy, fight for us the battle against militarism. Let us do, not our bit, but our best in field or kitchen, or wherever it may be, and have a part in extending in the earth the principles of democracy, which is religion.





1912

## **Liberty Bonds and the Bonds of Liberty**

***SALEM, W. VA.,  
OCTOBER 20, 1917***

## LIBERTY BONDS AND THE BONDS OF LIBERTY

*Therefore thus saith Jehovah: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbor. Jeremiah 34: 17a.*

A TEMPERANCE LECTURER who visited Salem some years ago began his address by saying that he had five reasons for opposing the saloon. Then he named his five children. I think I made reference to this instance some weeks ago, when preaching a food conservation sermon, and stated that on that basis we had five reasons for conserving food during the war. On that same basis today we have nine reasons for buying Liberty Bonds, for today we have nine members enlisted in some branch of the national army.

Of course Clinton Howard had other reasons for advocating prohibition but they were all strengthened by his viewpoint as a father of children whose future he wished to secure against the curse of rum. It was not only a good starting point for his discussion, but it furnished an angle from which to fight the liquor traffic from that day to this with a zeal and effectiveness which has won for him the significant sobriquet of "The Little Giant."

The fact that nine of our members are in the training camps does not contribute the fundamental



## **Liberty Bonds and the Bonds of Liberty**

again, never again." This war must be the last. That is why every proposal of peace on the basis of the status quo antebellum must be denied.

Certain things have gotten in the way of human progress. Obstructions have been thrown athwart the path of civilization. These obstacles to national autonomy and to human liberty must be removed, and this is the great task in which we are engaged, together with the other democratic nations of the world.

The cry of the prophet in condemnation of Israel rings out today, and with a broader application than Jeremiah gave to his messages. "Brother" and "neighbor" were words of restricted meaning in the days of the prophets. But these exclusive terms were made inclusive by the Master. He defined his brethren as those who do his will. When asked by the lawyer who his neighbor was, he told the parable of the Good Samaritan, which taught the duty of neighborliness to those in need. We are carrying the "big brother" idea into international relations. We were censured by other nations for not declaring war against Germany immediately upon the violation of Belgium, and have been accused of waiting until our own rights were invaded and our own citizens were slain. It would be easy to draw a wrong conclusion from a superficial survey of the facts. No doubt our delay was due largely to the fact that it took America so long to realize and comprehend the unmitigated perfidy and the malicious treachery of the German Government. I have recently reviewed the diplomatic correspondence of Great Britain just before the outbreak of the war three years ago. One hundred and fifty-nine messages flashed back and forth in less than a fortnight between England and the courts of

the various nations involved. Rereading these dispatches in the light of the developments of the last three years makes clear the designs of the Central Powers, and as clearly vindicates the Allies. The sacrifice called for in this fight is without parallel in human history. Only one goal can be commensurate with the cost, democracy for the world. And some progress is being made. Mr. Nicholas Romanoff may now be photographed sitting on a stump instead of on his throne. Constantine has vacated the throne of Greece forever. Restored Belgium will be more democratic than ever before. It is another George than the one who wears the crown that rules the people of England. Lloyd George rules because he expresses the voice of the people, and he will have to keep his ear a little closer to the ground or he will lose out. There is a rumbling and a muttering heard in England today because the people are supplied with rum and not bread.

Our President, in avowing our purpose to be to make the world safe for democracy, has set a goal that appeals to the highest motives of the American heart. In refusing to negotiate peace with any one but the direct representatives of the people of the enemy nations, he has set the standard higher than the Allies would have dared to place it. The people of America must see to it that our country holds herself true to these high aims so well expressed by her noble President. Let us help our nation and her Allies win this war. Let us support our government in this her day of severest trial. Let us seek to carry on this war in such a way as to reduce its evil to a minimum. Let us back our government in its demand for such terms of peace as shall make future



wars forever impossible. These are the duties of the hour.

But when the world has been made safe for democracy, the obligation is still upon us to make democracy safe for the world. Hardly a less task than the one now upon us.

The war will be over some day. Peace will be declared, when swords will be beaten into plowshares and spears into pruning hooks, which, being interpreted is, Trenches shall be turned into truck gardens, and war vessels into merchantmen.

Let us do what we can to hasten that day. And as churches let us generate and release those spiritual forces that shall rebuild the waste places of the earth, and gather the nations at the foot of the cross of Jesus, to leave there the crushing burden of hate. The church must exemplify the spirit of her Lord, for in him alone, incarnate in human life, is the power to make of all races of man one brotherhood.

## **Thanksgiving Sermon**

***SALEM BAPTIST CHURCH  
UNION SERVICES  
NOVEMBER 29, 1917***

## THANKSGIVING SERMON

*Then on that day did David first  
ordain to give thanks unto Jehovah.*

I Chronicles 16: 7.

THE words of my text have reference to a thanksgiving day in ancient Israel, set apart by King David, and participated in by all the tribes of Israel at the new capitol in Jerusalem. The immediate occasion of this national thanksgiving was the bringing of the ark of the covenant of Jehovah from its precarious wanderings to its abiding place on Mt. Zion. It was therefore not only a national holiday, it was a time for praise and thanksgiving, a time for religious exultation and joy. From the time of Moses the ark was the symbol of the presence of Jehovah. It contained the tablets of the law which testified of the ethical character of the God of Israel, and its presence in their midst was to these primitive, Oriental Hebrews the assurance of the presence and blessing of God.

The ark went before them during all the years of their wilderness wandering. Borne by the priests, it drove back the waves of the Jordan that the tribes might pass over. It led the procession about the walls of Jericho until these walls fell to the ground.

During the time when the Judges judged, the ark had been carried about from place to place, its presence proving a curse to the enemies of Jehovah who held it, and a blessing to those who received it in reverent spirit, and who recognized its sacred char-

acter. But for a number of years during the reign of Saul, the ark had been relegated to an indifferent place in the life of Israel, or was wholly forgotten by those in authority. And religion no longer occupied a fundamental place at the heart and center of Israel's national life. One of the first acts of the new king was to erect a tent on a suitable site in Jerusalem, and with appropriate ceremony, to bring to this new capitol the ark of the covenant of Jehovah. And that day was a day for thanksgiving on the part of Israel, for not only were the tribes bound together under the brave King David, but they were reunited to the God of their fathers.

The source and center of all their thanksgiving was the ark which symbolized the immediate and sacred presence of Jehovah.

With this ancient thanksgiving day of Israel as a starting point, I wish to bring together some thoughts helpful to a proper observance of our national Thanksgiving Day in this year of our Lord nineteen hundred seventeen. Our President, like David of old, has called upon the people of the nation to meet today to give reverent and hearty thanks to Almighty God for the blessings vouchsafed to his people.

The first Thanksgiving Day in Colonial New England was set apart with a purpose, and was observed in a spirit, wholly religious. And every Thanksgiving proclamation since has had for its purpose the calling of the people together in religious assembly.

I fear its observance by the American people has not been as consistently religious as have these proclamations. Our dominant spirit of irreverence makes

an atmosphere unfriendly to a serious, devout and prayerful use of the day. Our newspapers which confessedly make no attempt at educating public sentiment, but claim only to reflect it, sometimes call it "Turkey Day." Does this mean that the stomach of the average American, and not his heart, furnishes his motive of action and determines the use he shall make of a holiday, even one appointed for religious uses? Another appropriate designation growing out of the uses to which the day is put, especially by many of our leading colleges, would be "Football Day."

I suppose we ought to be able to gather about the table the center of whose steaming viands is a big well-cooked turkey and still subordinate the appetite to the more spiritual enjoyment of friendships. Also, some part of the day might be given to clean sport, free from commercialism. But it will be well for us all to look each into his own heart today and see what it is in a Thanksgiving Day celebration that touches the most responsive chord in our lives. To some this may seem an appropriate time to come together for prayer, but not for thanksgiving. Rather should we assemble for humiliation, for confession and for intercession. Many may have asked themselves as the thanksgiving season approached and as this day dawned, "What have we as a people to be thankful for?"

Our day of thanksgiving has been set in the autumn time because then the crops have been gathered; and it is essential to the very origin and history of the day that thanks shall be given for the harvest that has been reaped and is now stored in cellar and barn. Our harvests have been abundant this year, but can we be grateful for that, when they are being

consumed in war and by nations across the sea, for whose prosperity heretofore we have felt no responsibility?

It is the genius of Thanksgiving Day, also, that it shall be observed as a family day. From the days of our New England forefathers, it has been a time for the children to come back home and for the grandchildren to gather at grandfather's house, when the day is spent in happy recognition of the blessing of home ties and family kinship.

Today in a million homes there is a vacant chair, and the uncertainty of the future gives rise to forebodings which settle down like a pall over the family festal board. Will not our family thanksgiving be stifled by memories of the boys in training camps, on the treacherous bosom of old ocean, or in the French battle line?

Another topic which is wont to inspire our thanksgiving prayer is the peace of the nation. Comparatively few is the number of those who can remember the dark days of our Civil War. Thank God they have been only a memory for more than fifty years. For half a century they have but served to heighten our joy and to increase our thankfulness for a free, united and peaceful country.

The Spanish-American War caused scarcely a ripple on the peaceful waters of our national life, and the Mexican situation has been but a series of bubbles on their placid surface. Today the war cloud, seen more than three years ago in the Eastern sky, at first as big as a man's hand, has enveloped the earth, and has settled down black and heavy over our fair land. As we assemble today in our places of worship in city and village, on hilltop and in valley, on

the plain and by country crossroads, what have we as a nation to be thankful for?

I realize that in this negative outline I have set myself a task difficult to perform. To raise such questions as these and to provoke such thoughts as have stirred you in these moments would be unworthy of a minister, if he can give no satisfactory answer to his own questions, and has no assuring word of hope for the feelings of apprehension which he may have aroused.

If I fail, the failure will be due to my own inability to state the truth as it is, and will not be because the times are not full of reasons for devout gratitude. I proceed on the premise that there are things more precious than food, or home or country. And back of and beyond these may be seen the fringe which betrays the silver lining, even in the present war cloud.

In David's day it was the ark of the covenant of Jehovah that aroused the emotions of joy and feelings of gratitude, rather than a condition of peace or of temporal prosperity, for these did not exist. And always that condition which brings God nearest to man is the one which calls for profoundest gratitude.

I am not sure but that our thanksgiving has been superficial because we have been content to appropriate to ourselves blessings which have cost us nothing, and have forgotten that others paid the price. We may preface our thanksgiving today with a season of sincere humiliation and confession. In fact this should be the spirit which underlies all our worship of praise and thanksgiving.

I am glad that we can not say today as we have often said in our praying: "God, we thank thee that



while other nations are at war, thou hast kept our country in peace." We have too often prayed that prayer in the spirit of the Pharisee who thanked God that he was not as others, and we have received the Pharisee's reward.

We have passed the day of our provincialism. The arteries of commerce that bind us to other nations of earth can not be severed without causing great suffering and distress. But more than that, the spirit of justice, so long fostered among us, forbids our passing by on the other side while an innocent nation lies crushed and bleeding under the feet of a giant foe. Let us thank God that no nation can make war on another without affecting the prosperity and threatening the peace of all nations. This fact does but witness to the intimate relationship among modern nations. And when that vital intimacy is fully realized the best brain and heart of all the nations will be set to work to make international relationship not only tolerable but mutually helpful.

Can we give thanks to God today then for abundant harvests, much of which must be shipped to foreign shores to maintain armies engaged in a European imbroglio—if indeed it is not fed to the fishes by an enemy submarine? This war is not Europe's war. War can no longer be localized either in the devastation wrought by it, or in its root causes. We have arrived at that place in human history where every war is a world war. Let us give thanks to God for abundant crops, for in our thanksgiving there is a new note which never was before in all history. Not only does our food go to feed fighting men but to help dependent families, and the innocent sufferers of madened men's brutal hate. This were a high and un-

selfish service to render ; but more than that, American wheat today not only supports life, but maintains ideals and makes surer the triumph of right, which is necessary to a lasting and world-wide peace. I venture the statement therefore that not since the days of Governor Bradford has a Thanksgiving Day been observed more in the spirit of the first Thanksgiving Day than this one. For we have been made to see as never before since that day how dependent we are upon one season's crops. Thank God today for grain and fruit in bin and barrel, sufficient to help in this hour of mankind's great need.

And what about our homes? Will there be no voice of thanksgiving for home blessings, because a khaki-clad boy, somewhere in France, or in America, eats army fare instead of enjoying the feast that loving hands would delight to serve? You did not raise your boy to be a soldier? Thank God for that. But that privilege was yours because other mothers in days that are passed gave their sons to their country.

There are boys today dying on the sodden fields of Flanders and in blood-soaked Alpine snows who *were* raised to be soldiers, and that is their misfortune and not their fault. Your boy has linked his life with the forces of earth which would make it possible not only for free nations to continue in peace, but for military-ridden people to throw off the shackles of their unconscious but blighting slavery, and enjoy with you the blessings of peace which are for all mankind. The burden of your prayer today will be that peace may speedily come, and that your boy may come back to you clean and strong. But you will not forget to thank God for the home, and for family ties that absence can not sever. But recently I read a letter

from one of these boys to his parents. He said: "I suppose if we whip the Kaiser, and we will, we boys will all be hailed as heroes, but for my part I am willing to give the honor to the fathers and mothers, and to my Father and Mother first of all."

Thank God today for a home that can send out a boy like that. Whether he be here or there it matters little when such sentiments fill his heart and motive his life. The things of the Spirit are the things that are worth while and that endure. Many a son may eat at his father's table today and they experience little more pleasure than pigs thrown jowl by jowl in a trough.

We will be thankful for our homes today, and our thanksgiving will be marked by an unwonted sincerity and genuineness. The prayer of thanks from the absent boy will be joined at the throne of Heaven by the thanks of the folks at home, and the angel of light will bear back to earth the multiplied blessings of Heaven.

If we can not be grateful today for national peace we may be thankful that the democratic nations of the world have been undeceived, and are no longer crying peace when there is no peace. To be able to see clearly the complex elements of an involved situation is to go a long way towards its solution. We see more clearly than we ever did before that the problems of one community are the concern of the world. The sin of one race brings suffering to all. No nation can continue to be blessed that does not share its prosperity and its ideals with the impoverished and sterile nations of the earth.

The growth of ideals involves pain, and the generation that gives birth to a new and better social order, suffers the inescapable birth pangs. A new

internationalism is being born out of the present world agony, an internationalism more consonant with the spirit of Christ, mankind's elder brother.

The following verses indicate something of the war's recompense. They were found on an Australian soldier, who died in France unidentified:

"Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And know that out of death and night shall rise  
The dawn of ampler life,  
Rejoice, whatever anguish rend the heart,  
That God has given you a priceless dower,  
To live in these great times and have your part  
In freedom's crowning hour,  
That ye may tell your sons who see the light,  
High in Heaven—their heritage to take—  
'I saw the power of Darkness put to flight,  
I saw the Morning break.'"

The center of Israel's thanksgiving service was the ark of God, and that service was entered upon only when all the tribes had been asked to join. The reborn nation of Israel was called together to give thanks because the symbol of God's presence had found a resting place among men.

And this very fact which they celebrated was the occasion of that new birth.

Never before in the history of the world has a nation gone to war with such clearly defined and holy motives as those which, voiced by her noble President, have called America to arms. The objects sought parallel in character and far outreach in ultimate aim, the purposes of the crusaders of the middle ages, the Covenanters of Cromwell, or the patriots of Valley Forge. We are not thankful today for war. War is a curse and a blight; a block to civilization and a denial of Christianity. It is an evil which must be banished from the earth and driven back to Hades

where it belongs. We do not thank God for war. Our God is not a God of war. We worship not Mars, but God the Father, our Lord and Savior, Jesus Christ, who came to bring peace to earth. We are not thankful for war, but we are thankful that since war was forced upon peaceful peoples, our nation with all its resources and with its life blood is battling not for territory or commercial prestige, but for justice and freedom and peace.

It stirred our hearts to read the words of Pershing as he stood at the grave of that French patriot who nobly fought for American liberty, "Lafayette, here we are." Thus does the spirit of freedom live in accelerative power, and make its way through the generations and through the nations. Thank God today that this spirit lives and is destined to cover the earth.

Let us thank God the ark of his covenant rests in our midst. The marvel of this war is the place in cantonment, in trench and in hospital, taken by the Christian forces of America. If the war in Europe is an evidence of a breakdown of Christianity, it is the breakdown of a Christianity falsely so called. On the contrary, there never was given such an opportunity to demonstrate to the whole world the power of a vital Christianity to heal and to hearten a broken and depressed humanity. The Christian forces of America are looked to and trusted at this hour as never before. And the church, feeling her own insufficiency, is receiving a new baptism of power. Christ is being exalted and men are seeing in him their only and sufficient hope. These are things for which America, and the world may be devoutly thankful.

## **Christmas Sermon**

**SALEM, W. VA.,**  
**DECEMBER 22, 1917**

## CHRISTMAS SERMON

*And of his kingdom there shall be no  
end. Luke 1: 33b.*

TODAY we celebrate the anniversary of the birth of the Prince of Peace, while millions of mankind are enthralled in the Great War, which negatives every sentiment of brotherhood. We hearken to the song of the angels, hovering over the plains of Bethlehem, and their heavenly anthems are drowned by the moan of mothers and the cry of children, the greatest sufferers of the awful conflict. We lift our eyes to look upon the pastoral picture of the peaceful shepherds and their silent sheep on the hills of Judea, and get instead a vision of dying men, and human bodies bullet-maimed and bleeding. We pause to catch the fragrance of frankincense, the gift of the wise men of the East to the new-born King, and breathe instead deadly gases, the latest and most inhuman of all war's horrible instruments of destruction.

Men are saying, "Christianity has failed, and the civilization she has been building for centuries has collapsed." Many have become skeptical: skeptical of a God who would permit such havoc of human hopes and ideals; skeptical of the race that with such slight provocation could revert over night to cruel barbarism. But in an atmosphere thus surcharged by the strife of arms and by the clash of conflicting ideals, the Christian minister dares to bring a message



of peace, founded on the prophecy of the angel, and grounded in the life of Mary's Son.

*"And of his kingdom there shall be no end."*

At the time when the angel made this announcement, history had recorded the rise and fall of many nations. The theocratic kingdom of Israel had been rubbed off the map, and her people dispersed and expatriated. Judah was but an insignificant province of the Roman Empire. The Imperial City by the Tiber already bore the seeds of decay in its selfish seeking after material splendor and sensual pleasure. In the midst of such surroundings of decayed and tottering empires, the heavenly messenger whispered into the heart of a pure woman, a lowly dweller of the hills, this wonderful prophecy, freighted with tremendous significance for the world: "And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus, . . . and of his kingdom there shall be no end."

We must not forget that while the Great War occupies the front pages of our newspapers as the one topic of world-wide and absorbing interest, there are other mighty forces at work in the world. There is danger that the present necessary war preparations shall lead to an exaggerated conception of the strength of military equipment and physical force, and shall result in a corresponding minimizing of the things of the spirit.

This is an opportune time to contemplate the unique and significant revelation of God in Jesus Christ.

The coming of the Heavenly King two thousand years ago was attended by misunderstandings on the

part of the religious leaders, and these misconceptions have been perpetuated through the centuries. Jesus declared that the kingdom of heaven comes not by observation, and still men proclaim it as the most practical service of the church to preach the early return of her Lord.

Jesus said, "My kingdom is not of this world," but yet there are men who exalt science, who worship world power, and who make mechanical perfection and material efficiency the test of civilization. When the Lord shall come, or whether he will ever come in the manner described by the millennialists, I can not say, I do not know. This I know, our lives should be lived always as under his inspection, and our tasks subject at all times to interruption by the divine summons. To set a time for his return and to direct our thoughts to its consummation, would seem to me to interfere with a wholesome and stimulating consciousness of his presence here and now. Some have the feeling that his physical presence would bring relief to the burdened world, and would usher in a time of peace. It seems to me to be more in accord with the teachings of Scripture, and to furnish a more practical viewpoint for the Christian, as well, to exalt the ascended Christ and to recognize his guiding hand now in the world's affairs. The birth of Jesus at Bethlehem, and his life lived in the flesh, was but temporary and accommodative. Its purpose was to reveal God in terms of human life, in order that we might know him, and knowing him we might have life in his name. Jesus felt that his physical body circumscribed and restricted his powers; and only when he had departed from his disciples, and the Holy Spirit had come, would the full ministry of his kingdom be

operative. Jesus came, and lived his life, and went away again, that the Spirit might take the things of himself and make them known unto us. "Greater things than these shall ye do," Jesus said, "*because* I go to my Father." Christians should devote themselves to a restudy of his life, and should look to the Holy Spirit to reveal the truth and to send them out into this present world to do the "greater things."

The present revival of interest in the second coming of Jesus, is the answer of a certain type of Christian leader to the indictment of the church, brought against it on account of the war. They fit this war into God's plan, and promise its termination by a prearranged and timely interposition of his power. This is my faith rather: Jesus Christ, the invisible King, has been given all power in heaven and on earth, as he himself testifieth, and no event can add to that which is already complete. But in this earth he works through men. Men have made a bad mess of things, but for this Jesus is not to blame. Robert E. Speer said the other night, in my hearing, "You say the church could have prevented this war. The church was not consulted. So could chloroform have prevented it, if it had been administered to the right persons. The trouble is," he continued, "neither chloroform nor Christianity is self-administrative." There is the point, Christianity is not self-administrative. We have waited too long already for some miraculous interference in the world order to bring it healing. What we need to do is to release the divine forces already present in the world, sufficient for every human ill, including war. Has Christianity failed? If Christianity has failed, certainly everything else has failed. And this, too, when we have

trusted other forces and relied upon other agencies to the neglect of Christianity. Education has failed, and commerce has failed, and humanitarianism has failed. We thought the nations were too intelligent to go to war; that ties of commerce would bind us together in an unbreakable fellowship; and that interracial appreciations would avail to insure peace. All these we have trusted, and at this Christmas time the world is involved in the greatest war of all history.

But Christianity is the only agency that has been held to be responsible for the war. In our feverish impatience we have found fault only with Christianity, for not saving us from this collapse of civilization. And strange as it may seem on first thought, this fact is the most encouraging sign in these distressing times. Like the man who is suffering from a nervous breakdown, and who finds most fault with those upon whom he depends most, so this faultfinding of Christianity but witnesses to the fact that it is our dearest possession and the ultimate support of all our hopes. It goes to show that down in our hearts we know that there is only one thing that can prevent war, and that is a regenerate life, individual and national. When the peoples of the earth have realized that fact, as they are being driven to do, then the Christianity of Jesus will have a chance, and the kingdom of God will come.

*"And of his kingdom there shall be no end."*

Thus far we have spoken of the nature of the kingdom, and the manner in which it is to be brought in. There is another phase of the subject which can not be ignored in the treatment of the text, and which is made intensely practical in view of the tremendous

loss of life in this war. That is, the bearing of the promise in the text upon the future life. Sir Oliver Lodge's book, "Raymond, or Life and Death," in which he records a series of efforts to get in communication with his son Raymond, a young lieutenant who was killed in France; and the recent conversion of no less a person than A. Conan Doyle to Spiritualism, give evidence of an interest in a future existence, heightened by the fact that millions of young lives are being called thither.

One of the crying demands of our human life spent in a passing world is permanence. We seek for something enduring, something that will transcend sense and outlast time. This divinely implanted desire for immortality finds its answer in the Christ of Bethlehem.

Men are tempted to accept as their own view of the cosmic meaning the poet's portrayal of a world that throws away with heedless hand the spiritual achievements it has wrought:

"The world rolls around forever like a mill,  
It grinds out life and death, and good and ill,  
It has no purpose, heart, or mind or will.

"Man might know one thing were his sight less dim,  
That it whirls not to suit his petty whim,  
That it is quite indifferent to him.

"Nay, doth it use him harshly, as he saith,  
It grinds him some slow years of bitter breath,  
Then grinds him back into eternal death."

Is that the truth of the universe, and the correct philosophy of life? I deny it. I deny it by the authority of the ancient prophets who dreamed of an everlasting kingdom to be set up on the throne of David. I deny it by every evidence at the Savior's

birth of the benevolent impingment of heaven upon our sin-torn and troubled earth. I deny it by the life of our Lord on earth lived in constant recognition of the eternal purpose and permanence of his redemptive work. I deny it by the abiding and vital faith of Jesus in the eternity of his kingdom.

There had been men like Socrates, pious and wise, who argued for immortality and believed in it. Jesus never stopped to argue, but taking it for granted as an immediate, but unquestionable intuition, lived as though it undoubtedly were true. From his first public declaration of the divine imperative to be about his Father's business, to the final committal of his spirit into the hands of that Father, Jesus rested in the confidence that the Spiritual verities of the universe can not fail. Not intermittently or on special occasions was it given him to see the meaning for humanity of the unfailing love of a wise and eternal God. But this faith was the constant source of his strength and the dynamic of his ministry. True he often sought the quiet of the mountain where the blandishments of praise and the offers of preferment might be seen in their right perspective, and where the choking fogs of earth might be dispelled by a fresh breeze from heaven. But these experiences only strengthened his confidence in the constant companionship of the ever-present Father, and made available for the valley experience of earth the eternal resources of heaven. Immortality was with Jesus much more than a doctrine to be believed and taught. It was the underlying and basic assumption of his whole ministry, the great fact of life which brought him from heaven to earth and rendered the redemption of

the race, a task worthy the sacrifice of his own life, which he freely made on Calvary.

Only upon the assumption that the spirit of man is immortal can the meaning of the self-sacrificing life of Jesus be understood. Only upon such assumption could a life like that be lived. And an evidence that it is the correct view of life, is the character that this faith produced in him.

*"And of his kingdom there shall be no end."*

Jesus made regnant his hope cherished in the heart of man from the beginning; and I bid you today in the name of him who was born in a manger bed, but who lived to establish an everlasting kingdom in the hearts of men, in his name let your minds contemplate, and your hearts rejoice in, a life of immortal bliss beyond the conflicts of earth and the strife of men.

## **Christian Unity**



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**SALEM, W. VA.**  
**JANUARY 12, 1918**

## CHRISTIAN UNITY

*Till we all attain unto the unity of  
faith, and of the knowledge of the Son  
of God. Ephesians 4: 13a.*

I SUPPOSE there are Seventh Day Baptists who would even give up the Sabbath for the sake of bringing about the organization of one united Christian Church. And no doubt there are others who have no patience with any form of co-operation even which seems to admit that there may be sincere Christians who do not observe the Sabbath of Scripture. These two opposite views are held by members of the denomination; and between these extreme positions perhaps every shade of belief is represented in our membership.

The question of Christian unity is a practical one for all Christians, and is daily becoming more so on account of developing world conditions. For some years the feeling has prevailed among leaders of many Protestant denominations that the church has been weakened because of divisions and rivalries within. Several things have conspired to reveal the foolishness of many of the divisions of the church, and to emphasize the wisdom of seeking greater unity.

One of the places where the weakened front of a divided Christianity was first felt was in the foreign mission field. Differences which served to split denominations in America, seemed too frivolous in the face of a heathen world to be transplanted across the

water. Christian co-operation in foreign missionary labor has in many instances stimulated a closer fellowship and in some cases a closer organization, among the churches at home. Another situation that has commanded attention in this regard is the over-churched and "under-pastored" condition of many communities. The Commission on the Church and Rural Life of the Federal Council of the Churches of Christ in America has made a survey of Ohio, and its secretary has prepared a map that reveals conditions in that great State in a most illuminating way. Many small communities have three or four weak and dwindling churches, and not a pastor living in the township. In the course of a month perhaps, each church has one Sunday service, conducted by a minister who lives somewhere else, and who preaches to from four to six or eight other churches. Meanwhile the community is without the pastoral care of a resident Christian minister. No doubt other States are no better, and many are even worse in this respect than Ohio. Such a situation calls for serious consideration on the part of the churches involved, and of the denominations that are perpetuating these unchristian conditions.

On the positive side, this movement toward Christian unity has been accelerated through the services of interdenominational organizations. Conspicuous among the widely representative reform agencies are the Woman's Christian Temperance Union and its now full-grown stalwart son, the Anti-Saloon League of America.

Prominent among the organizations more distinctly religious, and which have played no small part in promoting unity in Christian service, are the Inter-

national Sunday School Association, the Young People's Society of Christian Endeavor, and the Christian Associations. The most directly representative of the churches of all these interdenominational Christian bodies is the Federal Council.

The World War, in presenting to the churches a tremendous and compelling task, has stimulated a spirit of unity; and demands concerted action in many lines of service on the part of all Christian forces. These then are some of the forces, and some of the agencies at work which both promote and symbolize Christian unity.

It is quite the fashion when advocating a closer union of the Protestant churches, to speak in eulogistic terms of the Catholic Church as an illustration of strength secured through unity. The facts are, however, that Protestantism in the days of its most extreme denominationalism has nothing on the Catholic Church in the bitter jealousies and factional strife among the various societies comprehended in that centrally ruled but heterogeneous organization. It has union, but not the unity of the Spirit. Elder George C. Tenney, of Battle Creek, in a recent article in the *Sabbath Recorder*, illustrates this point in a reference to Savonarola. Of this martyred saint Brother Tenney says, "He never lived to see his way out of the church, receiving absolution and the last sacrament at the hands of her priests just before being led forth to the fires of martyrdom at the hands of the same church. Catholics to this day do not know in what catalog Savonarola belongs, whether with the heretics or with the faithful." In the same splendid article Brother Tenney pronounces as un-Protestant the efforts to secure uniformity through the use of a

prescribed creed; and he is thankful that "the cry, long since raised by Luther and his associates, 'To the Bible,' is still in the air, and broad fields of sweet and satisfying truth lie before those who will venture out into them."

After all, we must go back to the Bible not only for the standards of Christian life, but for the basis of Christian unity. It is a matter that rested close to the Master's heart, it being a part of his wonderful intercessory prayer, "That they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one." The unity for which Jesus prayed is not such a unity as may be secured through allegiance to a pope, or by conformity to a common creed. It is freer, warmer; a more personal matter than papal authority or creedal obligation. It is a thing of the Spirit. It will come not by acceptance of the pope's vice-gerency on earth, nor by a recognition of the divine authority in apostolic succession. It will come not by a general adherence to any set creed, nor by belief in the magic of a properly administered ordinance. It depends upon nothing material, physical, external; whether it be a tradition of the church reaching back through the centuries and hoary with age, or whether it be the latest product of some religious fanatic's fertile brain, or the discovery of some modern materialistic philosopher's infallible (?) mind. The unity for which the Master prayed, and concerning which Paul wrote, centers in Jesus Christ and has its source in him. "Till we all attain unto the unity of the faith, and the knowledge of the Son of God."

The church in its ordinances possesses symbols of worship which, properly regarded and spiritually

received; stimulate and strengthen faith. It has in its creedal statements, symbols of truth which, properly interpreted and spiritually perceived, increase our knowledge of the mind and will of Christ. But these are helps and not tests, stairways and not landings, means and not ends.

There are three positions which a church or denomination may take toward the insistent question of Christian unity. It may be the position, which is popular with certain representatives of many Protestant denominations, that what we need is church union, i. e., to bring all Christendom under one organization. The watchword of these church unionists is "the elimination of non-essentials." This sounds feasible enough perhaps, and its plausibility is emphasized by the fact that the church is suffering from over-organization, or competitive rather than co-operative organization and effort. The weakness of this position however is that while its aim is constructive its method is negative. Another has said, "In seeking to compass this great end we must not appear as sanctified company promoters, anxious to bring about a great combine, or as ecclesiastical managers, skilled in producing artificial constitutions. Such methods can never enlist sufficiently powerful motives in their behalf; nor, indeed, can they appeal to the kind of motives which will ultimately sway all that is best in the hearts of Christian people."

To advocate unreasoned and precipitate action in the matter of *church union* but hinders and retards *Christian unity*. Not only that, but it is likely to restrict the church's activity, lessen her missionary zeal, and weaken her message of salvation. Denominations separated by differences in polity or in ecclesi-

astical organization may well consider whether union would not be the wise and practical thing. But for a church holding a Scriptural doctrine or practice to compromise its faith for the sake of union would be not only to stifle its own life, but to weaken the impact of the whole church upon the world. Union by the process of elimination is negative and therefore destructive. No doubt much needs to be eliminated from the church, but the only safe process is by a *re-emphasis of the fundamentals of faith*, and by a renewed loyalty and devotion in worship and service to Jesus Christ our Master and Lord. By this method only can the church be trusted to rid itself of elements of weakness.

Another position open to a Christian denomination facing this impelling question, is that of exclusiveness. A denomination may hold itself separate and aloof from all others, reckoning itself to be the only church, and all besides to be but organized promoters of damnable heresies. Such is the historic position of the Roman Catholic Church, and the one still held by it in both theory and practice. There are Protestant churches that have gotten so far away from the fundamental principles of Protestantism as to assume, in practice at least, this same position. Of this theory some one has said, "In the strictest sense of the word it is an impertinence that any type of ecclesiastical organization—be it Papacy, Episcopacy, Presbytery, or Independency—should be so held as to mutilate the one Body of Christ, or to hinder the free circulation of the life that is in every part."

There remains a third position, and it has not only my sanction, but my earnest and most hearty support. It is that of loyalty to the principle of denominational

integrity, and of interdenominational co-operation. I take this to be the historic position of Seventh Day Baptists, and to be in harmony with the logic of our position, and to the spirit of Christ. Resting in the correctness and security of this position, let us confidently face the future.

We are living in a new world, in a torn and bleeding world, in a sin-sick and needy world. But we are living in a unified and waiting world, in a crying and seeking world. The cry must be answered not only by a united church; but by a purified and holy church, a church Christ-inspired and Spirit-led. How shall Seventh Day Baptists do their part in meeting this twofold demand? Shall we deliberately sink our denominational identity in a sacrificial effort to bring into one organized body all believers? Or, on the other hand, shall we emphasize our separateness, and leave to the co-operative ministry and service of others the world's redemption, while we tag along in the rear, crowding ahead once in a while far enough to nudge these forward-looking denominations in the ribs with our elbow while we shout in their ears, "You forgot something. What about the Sabbath!" God forbid that we should do either of these disastrously foolish things. So long as the Christian Church, however awakened it may be to its responsibility to save a dying world,—so long as the church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a body of believers who hold sacred the Sabbath of the Scriptures. On the other hand, this Sabbath, which was made for man, must not wait to be brought in as an adjunct to Christianity by a people who confine



themselves to this *one* religious duty. Seventh Day Baptists, seeing the wider field, and hearing the world call, must, as loyal observers of the Sabbath law, co-operate with all who follow Jesus in serving the world.

The Christian Church is submitting itself to a rigid self-examination. For three years this process has been going on for the purpose of discovering why Christianity did not prevent this war. We have about decided that, like the disciples who remained at the foot of the mountain, we have stood in the presence of the world's need and argued about the power of Christ, but have been too far from him to transmit that healing power to a suffering world. We have heeded well the Master's admonition to be *in* the world, but we have sought also to be *of* it, which is contrary to the Lord's command.

Many reasons may be given for the church's failure. Seventh Day Baptists who join in this self-examination, indulged in now with a more clearly defined and a constructive purpose, have won the right to say, "The church that has failed is a Sabbathless church." Let us say it; not censoriously, but with humility, as we confess our own shortcomings.

The church that can meet the demands of this new day must be the church of ministry in the name of Christ. And if the Sabbath is needed to prepare the church for its world task, to provide the weekly mountain-top experience of transfiguration that will keep it fit, then Sabbath-keeping Christians have a twofold duty: to keep this matter before the churches of other faiths with whom they co-operate in Christian service, and to demonstrate by their own devotion, as they serve hand in hand with others, the spiritual value of the Sabbath.

**Seventh Day Baptists and the New  
World-Order**

**NORTONVILLE, KAN.**  
**CONFERENCE**  
**AUGUST 21, 1918**

## **SEVENTH DAY BAPTISTS AND THE NEW WORLD-ORDER**

**I**T HAS BEEN said repeatedly that henceforth and for some time to come everything will be dated from the Great War. We come to this conclusion because the war affects us all so vitally as it enters every home with some urgent demand, and pulls the heartstrings of millions who bid loved ones good-by. And this will be a different world as a result of the present conflict. Our homes will be different. Many of the boys will not come back. Some have already made the supreme sacrifice. Those who do come back will be changed; and we who stay at home can not go through the experiences of these tremendous times and remain what we were before. Our social relations will be greatly altered, and our economic life will have undergone a reconstruction. Surely in all these ways and many more the Great War is fixing an important date for all time.

It is not my purpose to dilate upon these evident changes, or to draw conclusions for the future from facts so patent to every observer. While I would not disregard these obvious changes, nor fail to appreciate their significance for the future, I desire to bring into purview other forces at work in the world. I have chosen to survey the field of spiritual forces because they affect the world more fundamentally.

The Protestant Reformation in the popular mind dates from the nailing of Luther's ninety-five theses to the door of the Wittenburg chapel. In fact the

celebration of the Quadri-centennial by Protestantism last year centered about that date. True enough on October 31, 1517, began the violent eruption which was to wrench a new freedom from the autocratic power of a sterile but arrogant ecclesiasticism. But without the Renaissance there could have been no Reformation. He who studies the movements of Luther and his coadjutors as they stand in unqualified opposition to the unscrupulous power of Rome, but fails to trace the silent forces which lead up to that hour, has not reckoned with the great spiritual forces always at work in the world.

It is not my object to cite a parallel between the Protestant Reformation and the present world situation. In spite of the hoary adage to the contrary, I do not believe that history repeats itself. Cause and effect follow each other, but history is progressive. There are always new elements entering in, and therefore advanced results being obtained in the development of history. I maintain that the new order whose existence will be dated from the Great War has its roots in the new learning of the last fifty years preceding the outbreak of the present conflict. Modern science has given us a new universe. We owe a great debt to natural science which has immeasurably enlarged, but has unified our world, and has given us instead of a capricious, a trustworthy universe. Science has made it possible for theology to postulate the truth, both inspiring and reassuring, that God is a God of law; for a God of law can be trusted, while a god of caprice can not. It is true there are men restricted in religious experience and contracted in their thinking who have arrogated to science a place of dominance to which common sense can not

agree. But common sense is not so uncommon but that men are able to take care of an error so obviously inconsistent. Science should be made a servant of religion. We may accept its conclusions in regard to the methods and processes in this universe of ours, but its limitations bar it from determining ultimate causes or final results in the realm of religion. Science may tell us how God has worked, but not how God must work. It teaches us not the uniformity of law, but the universality of law. Science has taught us that God works according to law, but not all, nor the most important, elements entering into the law of God are discoverable to science. By the help of science, however, religion has been redeemed from fetishism and has become a life of trust in a living God who is at home in the universe. The earlier fears of orthodoxy, which persist even yet in some minds, were that God would be driven out of the world if we came to understand in any measure how he orders and sustains the universe. Such fears were based upon the false notion that only the mysterious is of God. We have seen him only in the gaps which we could not bridge in our thinking. Such conceptions put a premium on ignorance. As knowledge increases and these gaps become smaller and fewer our God of magic is taken from us. Today God is brought nearer in every discovery of the working of law, for it constitutes a fresh revelation of God's way with men, and a new insight into his character. We shall never be able in this world to fathom the mystery of divine being, but we can follow along in the right direction. Jesus will ever be to man the supreme revelation of God, but knowledge and reason.

scientifically acquired and applied, support faith and foster an ethical religion.

Another important influence in the new world-order is the new light which the Bible is shedding abroad in the world, and the new power it is bringing to bear upon the life of men and nations. The Renaissance and the Reformation made the Book generally accessible. It put it into the hands of the people, and in the language the people could understand. But it was overlaid with the traditions of centuries of ignorance and superstition, fostered by the Roman church and often by designing popes. Due to an awakened interest in Bible study, and to a devout application of the literary and historical method, the crustations which had gathered about the Sacred Scriptures are being removed, and there is breaking forth from the old Bible a new light, even the face of the Man of Galilee, the Savior of mankind. Jesus once said to the Pharisees, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." The folly of the Pharisees was repeated by the Protestant churches during the centuries immediately following the Reformation. The Reformation of Luther was a great triumph of truth and freedom in that the church broke the chains of an unscrupulous power. But the new church made the mistake of the boy who fell out of bed, it went to sleep too near the place it got in at. All sorts of fantastic interpretations were put upon the Scriptures, and every variant conception of meaning gave rise to a new denomination. Every passage was considered of equal value with every other in directing worship and in determin-

ing conduct. Like the Pharisees of old men searched the Scriptures with diligence, but often without finding Christ therein. Some years ago I heard that a certain minister argued the justice of retaliation in a particular instance, bringing to bear the Bible which says, "An eye for an eye, and a tooth for a tooth." If we accept the theory of a dead-level, verbal inspiration, formerly held by Protestants, there is no way to meet his argument. We may quote to him the words of the Master in Matthew 5: 39. But for him that is simply a matter of two passages which do not seem to agree. One is just as authoritative as the other, and if we would justify our position, all we have to do is to look up another passage that will support Deuteronomy 19: 21. And no doubt it can be found. With such a conception of the Bible one may search the Scriptures until he is able to argue to a standstill, or to a fare-you-well, and fail to find Christ.

Many read their Bibles today with a new interest, and its truths are emancipating their lives, and regenerating society. We search the Scriptures because they testify of Christ, and through that study we are brought to him, and find in him our life.

Underlying all that I have thus far set forth as forces making for a new world-order is the theory of evolution. I can make but a brief reference to this important factor in the present world conditions. Like the discoveries of physical science, and the findings of the higher criticism, the theory of evolution at first proved disconcerting, and seemed about to destroy faith. Today its devotees claim less for evolution, while the church has accepted a rational interpretation of the theory to the enrichment of the life of faith. The Christian believes in evolution not



as an unfolding simply, but as an enfolding. Environment, therefore, makes its contribution to the development of the personal life and of the race. And our environment includes the physical universe, and the unseen but boundless realm of the spiritual.

I have been able to indicate, merely, certain theories that have affected the thought of the last several decades, and have brought us up to a new period in the world's progress. With it have come new problems, and if I read the signs of the times aright, new opportunities for the Christian Church. To me the times are by no means wholly disheartening. This deadly war, the most awful nightmare that ever disturbed the dreams of mankind, will pass. The night through which we are passing is not without its star of promise. The day will dawn. Out of the darkness the church will come with a new sense of the meaning of Calvary, with a new conception of vicarious suffering, and with a brighter hope of immortality. Were it not for seeming to belittle a calamity so colossal, I would designate the war as only a symptom of a world illness which is working out its worst suffering in its passing. Were it not that I might seem to you to regard war as a normal condition in the progress of the race, I would speak of it as the world's growing pains. War is not normal. It is not a necessity in the development of the superman. War is a blight and a curse, a block to civilization, and a denial of Christianity. It is an evil which must be banished from the earth and driven back to Hades where it belongs. Today America is giving her sons in a war against war. It is the business of the church to support the cause in every possible way, but to see to it, also, that the

fruits of our sacrifice shall not be lost in an aftermath of spiritual depression and of practical atheism.

God is not responsible for this war. Men are responsible: malicious and evil-minded men. And men must put an end to war: men Christ-led and Spirit-filled. God does not bring about war in order that he may accomplish his purposes thereby. The forces that will forever banish war from the earth, and bring in the kingdom of Christ are spiritual, but they must be man-mediated. The church must become the instrument of divine grace, the channel through which shall flow divine power. The church is becoming awake to this fact. And I repeat here, The new learning, a re-discovered Bible, and modern theology all contribute to the vitalizing of Christianity. The church will yet arise to the supreme opportunity not only to meet successfully the new world-order, but to mold it.

You have seen already that I do not agree with the pre-millennialists. I do not believe that the war was made in heaven and staged on the earth as a part of the program of God for the universe. God, the Father of our Lord and Savior Jesus Christ, is not going to adopt the methods of the Kaiser and by physical means destroy mankind, or any portion of it, in order to work out his will. It is not his will that any should perish. Many will be destroyed through failure to meet the conditions of salvation. But these conditions are spiritual. God's kingdom is spiritual, and his method is love. He has not abandoned his own plan for the world. The man who preaches the destruction, by fire or sword or by any other physical force, of this world of ours, as a part of the program of Heaven, is injecting into religion an element of

force which is not in keeping with the character of God as revealed in Jesus Christ.

I trust I have made clear my belief concerning the present world-situation, both as to the spiritual elements entering into it, and their implications for the future. It would seem there are new tasks awaiting the church; tasks great with possibility for the race. Tasks urgent and heavy, but for which God, as in every time of crisis, has been preparing his people. We say Germany has been forty years preparing for this war. For a longer period than that God has been preparing his church to meet the crisis, and to carry the race forward toward the goal of peace and righteousness, and the kingdom of heaven. Now, what is the place of the Seventh Day Baptist Denomination in this new world-order? And when we speak of a new world-order we mean nothing static or final. The present is but the legitimate fruitage of all the past, the pregnant promise for the future.

The Christian Church is submitting itself to a rigid self-examination. For four years this process has been going on for the purpose of determining why the church did not prevent this war. One result of this study has been the pretty general conclusion that the church must become more united. Many are working for church union, and boldly state that only "visible union" will fit the church to meet the demands upon it. There is a popular demand for the elimination of all non-essentials that separate the church into different communions. Donald Hankey's "Religion of the Inarticulate" has become a popular phrase. And we hear a good deal regarding John D. Rockefeller Junior's "Church of the Living God." Many are looking for the elimination of denomina-

tional lines as the church honestly and seriously faces the tasks confronting it.

The value of co-operation is being demonstrated in other fields of action. And, too, we are beginning to see how insignificant some things are that separate great bodies of Christians. For a single instance, why should the color of the skin of the communicants separate churches into different camps. Such divisions are a travesty on religion, and they become embarrassing when carried to the mission field. It must be an offense in the sight of Heaven.

The elimination of non-essentials will obliterate denominational lines where divisions are marked by unimportant differences in creed or polity; and the church will be stronger for every union brought about on that basis. There will be less time for bickerings, and more energy to devote to a constructive ministry.

But we are learning other things in these strenuous times besides the value of unity of action. We are learning to reckon the last ounce of energy, and to measure the value of every element of strength. The tasks before Christianity call for every available spiritual force. The contribution to the spiritual equipment of the church which may be made by the smallest Christian communion can not be longer overlooked.

For a denomination holding a vital doctrine or an essential Christian practice to compromise its faith for the sake of organic union would be to stifle its own life, and to weaken the impact of the whole church upon the world. There might be the form of union, but not the power of the unity of the Spirit, which must be built around the truth as it is in Jesus. No doubt much needs to be eliminated from the

church, but the only safe process is by a re-emphasis of the fundamentals of faith, and by a renewed loyalty and devotion to Jesus our Master and Lord. The one truth that separates us from other Christian bodies is the Sabbath. The question of our place, therefore, and of our right to exist apart from other communions, depends upon whether the Sabbath as we hold it is needed by the church to fulfil its mission in the world. For unlike many doctrines about which members of the same communion may differ without serious difficulty in practice, the observer of the Seventh-day Sabbath faces once a week the practical demand for separateness. We believe the church needs the Sabbath, and that that need is being demonstrated. Those who speak of the failure of Christianity today, refer to a Christianity without a Sabbath; certainly without *the Sabbath*; and such was not the religion of Jesus with which his disciples were commissioned to conquer the world. The Sabbath was lost when Christianity was captured by the world, and Sunday-keeping, however conscientiously followed today, is a part of that apostasy which has threatened us with a defunct Christianity and a defeated church. The church that shall vitalize humanity and rehabilitate the world must be a Sabbath-keeping church. Is that too much to say? Confronted by the present collapse of civilization, I dare not trust in this dark hour of the world any religion, however elaborate or refined, other than the faith lived and taught by Jesus of Nazareth.

The life of the Master can not be rightly understood, or his religion appreciated apart from his spiritual heritage. Jesus was born a Jew. No other race or religion could have given him birth. It was

by no arbitrary selection or mere accident that Jesus was born of that race whose life history and whose ideals in song and story and sermon make up the contents of the Old Testament scriptures. The centuries behind him were centuries of discipline in the faith and religion revealed in the Old Testament.

No institution of the Hebrew religion had more disciplinary influence or more fruitful life-building results, than the Sabbath. The monotheistic faith of the Jews taught the transcendence of God who created the heavens and the earth. That same faith that taught his transcendence taught also his imminence. It revealed his loving active interest in man in that he created not only a physical earth, beautiful and good, but in the morning of the world, "when the stars slid singing down their shining way," God created a Sabbath for rest and spiritual refreshment. We do not stop here to discuss the question of criticism involved in the early chapters of Genesis. Underneath the form in which the truth is cast and held for the blessing of man is the great truth itself, back of which mortal can not go: In the beginning God; and God created the heavens and the earth,—and the Sabbath. Nothing less than this is taught in the first creation story as recorded in our Bible. That God created the heavens and the earth, and the Sabbath was a fundamental faith of the Hebrew religion. In this faith Jesus was born, and of it he said that not one jot or tittle should pass till all is fulfilled. If the roots of the Sabbath reach back into this ancient Scripture it is well grounded. And if Jesus said it can not pass away till the earth passes, then in our Sabbath-keeping we do well to hearken to the voice of the Master.

As we come to the Ten Commandments we find the same principle will hold. The question whether the Ten Commandments were written by the finger of God on tables of stone need not necessarily be answered in the affirmative. Apart from the incidents connected with the giving of the law as recorded in Scripture; the stone slab, the smoke and fire and thunder, there remains the great fact of the commandments themselves. They not only exist as recorded in the twentieth chapter of Exodus, but they formed the foundation of religion and ethics for the Hebrew race, and men of Christian faith believe it was of these that Jesus spoke when he said, "I came not to destroy the law."

At the heart and center of this moral code is this commandment: "Remember the sabbath day to keep it holy." "The seventh day is the sabbath of the Lord thy God." The burden of truth rests not upon him who holds to the fourth commandment with the rest of the Decalog, but upon him who rejects the fourth while acknowledging the authority of the other nine. Let those who tear one out give reason why; Sabbath-keeping Christians need but to hold consistently to the plain teachings of the word of God.

In the later history of Israel the sins condemned by the prophets were not ceremonial but ethical. The people were not asked to multiply sacrifices, but to do good to others and to walk humbly before God. The prophets who in life and teaching approached the Gospel standard, taught that Sabbath-keeping was necessary to right living. They cried out against Sabbath-breaking which was one of the chief sins that brought punishment to the race. They held that spiritual Sabbath-keeping would free them from

threatened punishment, and would bring blessing in its train. Jesus said, "I came not to destroy the prophets," and in that declaration sealed forever for himself and for his disciples the truths taught by these worthy men of God.

Among the lessons of the Babylonian exile was the lesson of Sabbath observance. The discipline of those exile years with the teachings of the prophets ringing in their ears and lodged in their hearts, brought the Hebrew race up to the birth of Jesus free from the paganism of no-Sabbathism.

Briefly I have outlined the place of the Sabbath in the teachings of the Old Testament, which was Jesus' only Bible. In it he was taught as a child and from it he received inspiration and instruction. In the Old Testament his life was grounded, and upon its teachings his faith was founded. It has been said that Jesus taught nothing new; only new conceptions. In the birth of Jesus the highest hopes of the prophets were fulfilled. He was born in a Jewish home, and therefore in a Sabbath-keeping home; in a Seventh-day Sabbath home. A home that gathered up into its life all that was best in the traditions of the race, and where the Scriptures were read and revered. I have said this was no accident. The Hebrew race, in spite of its mistakes and weakness, had in it the elements that went into his own life and furnished the basis for his teaching. We find him doing just what we would expect of one who had perfect discernment. Continuing, enlarging, and correcting the conceptions of truth found in the Old Testament, he rejected only that which the new Way found worthless, and by his life and teaching gave larger meaning to all that had permanent worth.



The Jews, who by ceremonial washings had washed all the color out of their religion, had burdened the Sabbath with rabbinical restrictions. From these burdens Jesus sought to free the Sabbath. But no recorded act of his can be construed to teach that he ever forgot its sanctity or disregarded its claims upon his own life. They who sought to condemn him, and who accused him of Sabbath-breaking, could find no charge more serious than that he healed a blind man on the Sabbath; restored a withered hand or straightened the bent form of a woman long bound under an infirmity. In passing through the grain fields Jesus did not so much as rub out the grains to satisfy his hunger. He defended his disciples against their hypocritical accusers, but in his defense of them the sacred character of the Sabbath was not involved.

Think what kind of Sabbath-keeping Jesus must have practiced when those who sought to condemn him by the strict law of the Pharisees could find no charge more serious than these. The whole attitude of Jesus toward the Sabbath convinces us beyond a peradventure that it was one of the institutions of the Old Testament that had permanent worth. It must be preserved but purified. It must be redeemed from Pharisaical fetishism, and restored to its primitive purpose of blessing to mankind. He who announced himself as lord of the Sabbath when he was here on earth, is as truly the lord of the Sabbath today. Such a conception of the Sabbath lifts it above the plane of narrow sectarianism and of mere Seventh-day propagandism. Here we face the question of loyalty to Jesus Christ, and of a spiritual conception of the Sabbath which shall make it a constructive religious force in a day when every spiritual resource is needed

to build the kingdom of God out of a broken humanity.

These times call for re-evaluation of our spiritual heritage. The Sabbath can not escape the pragmatic test now being applied to every ordinance and doctrine of the church. If the Sabbath could escape, that very fact would go far toward proving its lack of vital worth. In the face of a distraught world, humbly but confidently we bring the Sabbath of Christ as the peculiar contribution of Seventh Day Baptists. This we do while joining with all followers of our Lord in every possible Christian service which can be better promoted by such co-operation. We are living in a new world. In a torn and bleeding world, but in a unified and waiting world. In a crying and seeking world. The cry must be answered by a united church, but by a purified and holy church. How shall Seventh Day Baptists do their part in meeting this twofold demand? Shall we deliberately sink our denominational identity in a sacrificial effort to bring into one organized body all believers? Or, on the other hand, shall we emphasize our separateness, leaving to the co-operative ministry of others the world's redemption? God forbid that we should do either of these disastrously foolish things. So long as the Christian Church, however awakened it may be to its responsibility to save a dying world, —so long as the church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a separate body of believers who hold sacred in practice the Sabbath of the Scriptures. On the other hand, the Sabbath must not wait to be brought in as an adjunct to Christianity, but must be given the fundamental place it holds in the life and teachings of Jesus.

The church that can meet the demands of this new day must be the church of ministry in the name of Christ. Seventh Day Baptists, seeing the wider field and hearing the world call must, as loyal observers of the Sabbath, co-operate with all followers of Jesus in serving the world. And if the Sabbath is needed to prepare the church for its world task and to provide the weekly mountain-top experience of transfiguration that will keep it fit, then Sabbath-keeping Christians have a twofold duty. They must keep this matter before the churches of other faiths with whom they co-operate in Christian service; and they must demonstrate by their sacred devotion to the larger service the spiritual value of the Sabbath. We do well to remember that the Pharisees were Sabbath-keepers, and to avoid their narrowness in the conception and use of the day. Rather let us follow Jesus in a world service for which the Sabbath can better fit us.

Sunday is a graft from paganism, which gradually made its way into the Christian Church. Conversely, the gradual supremacy of pagan superstition drove the Sabbath of Christ from the church. The watchword of present progressive Protestantism is, "Back to Christ." It is the felt necessity on the part of many Christians, and a positive trend in the Christian Church. The Sabbath, which was made for man, marks the way over which that journey must be taken. The Christian Church is in By-path Meadow, ahead of her is the Slough of Despond. The weekly Sabbath which has marked the King's Highway from the beginning of time, stretches on ahead, a guidepost to direct the weary feet of the earthly pilgrim, a pledge of Heavenly rest at the end of the journey.

## **For Their Sakes**

**SALEM, W. VA.,  
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## FOR THEIR SAKES

*And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. John 17: 19.*

THE richest, fullest life our earth has ever known was the life of Jesus. This is true when we study it from the viewpoint of him who lived the life. In spite of the hardships which he was called upon to undergo, and the sorrow through which he had to pass, the overcoming life of Jesus, lived in the consciousness of his Father's approval, was deeply joyous. True his sensitive flesh suffered the pain of the cruel nail wounds, but he who could forget his own hunger in bringing salvation to the heart of one woman, could triumph over pain in the consciousness of a world salvation wrought out on the cross. True the disappointment that he felt on account of his rejection by his own grieved his sensitive and loving spirit, but he whose love encompassed the race could find supreme joy in the fellowship of one repentant sinner. We who have tasted the joy of unselfish service intermittently rendered can faintly imagine the holy satisfaction of a life constantly lived on that high level. The life of Jesus was satisfying.

Certainly no life can be compared to that of the Master in the richness and the fulness of its blessing to others. Perhaps no set of men ever followed a leader more faithfully than the disciples of Jesus fol-

lowed their Master. Certainly men never followed another from whom flowed such sweet joy in fellowship or like power to dominate the passing present by a buoyant and eternal hope. And that trickling stream which at its beginning made glad the Galilean gorges has filled the earth bringing everywhere life, life more abundant,—the abounding life.

What was the secret of this life of Jesus, so rich and full? He sanctified himself. "I sanctify myself." The word here translated "sanctify," might be translated "consecrate." Not that these words are exact synonyms, but they are complementary, and both are necessary to give the full meaning of the original Greek word. The arc of a circle when looked at from one viewpoint is convex, and from another it is concave. It would not be an arc without both a convex and a concave side, and it could not have one without the other. So are "consecration" and "sanctification" necessary and concomitant parts of a perfect and rounded spiritual life.

Sanctification may be thought of as a cleansing of the life, and making it fit; while consecration is the devotion of the purified life to the Christian task. In the Salem Church, protected by a glass covering, there sits in sight of the worshipers the communion cups of our fathers. They have been made sacred to us because they were used by them in the quarterly service of Holy Communion. I can not think they were ever used for that purpose without first having been cleansed and perhaps polished by some deacon's good wife, or other member of the church. This may help to illustrate, but faintly indeed, what I mean by sanctification and consecration. Our lives are purged and purified, and set apart: sanctified. Then they are

committed, devoted, used: consecrated. And these are not two separate and distinct processes. They support each other, each secures the other, they are related as the two surfaces of a cymbal.

We are shy today of the word "sanctify." Saint is taboo in modern Christian thought and usage. Perhaps this is not due to a lack of reverence, but to a more discriminating judgment as to what constitutes sainthood, and a consequent lack of appreciation of those who have made freest use of the term. Our conceptions are extra-Biblical, and not Pauline. There are two classes of saints with whom we are familiar; technical saints, and self-styled saints. One is the product of the Middle Ages, and is seen now only in pictures, the other is a present-day flesh-and-blood reality. The first is pictured with bloodless face and upturned eyes, usually accompanied by an aureole; good, no doubt, but good for what? The second is assertive and censorious, usually lacking the chief redeeming grace of the former class, that of humility.

We need to go back to the New Testament, to Paul and to Jesus, and fill up with a fresh content of meaning this good word, and make it not only usable but stimulating and helpful.

Jesus sanctified himself. And his sanctification was not the result of a single act. It was the result of a life of devotion. He sanctified himself in order to live the consecrated life, and by that consecration was sanctified. We reach our best by devoting ourselves to others.

"For their sakes I sanctify myself." "For their sakes." No question has provoked more discussion on the part of the theologians than the question as to how the righteousness of Jesus can be appropriated



to the salvation of the sinner. The question has been so handled by the church as to lead many to believe that righteousness can be put on like a coat, and even borrowed from a neighbor. What else do we understand from the sale of indulgences, and prayer to saints, and all the handy but complicated trappings of a proxy religion? The saints of the past have stored up merit, and upon this store Christians of the present day may draw. Upon this principle is based most of the abuses of the Roman Catholic Church. Of course these practices have been modified in many lands, and I have no desire to magnify them here. There is a theory of "imputed righteousness" held by many Protestants which is more refined, but little less fatal to spirituality. "Jesus paid it all" has too long been sung as a spiritual lullaby. There are too many who lack only the frankness of the "horse-trader" who said that he cheated a man once in a while, and lied a little, but he thanked God he never lost his Christian faith. They rejoice that the law has been nailed to the cross, and by their conduct nullify the words of Jesus who said, "I came not to destroy the law."

We make mention of these things not simply to condemn them, but in order to make way for a constructive treatment of this division of our subject. There is a true sense in which we sanctify ourselves for the sake of others. "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." This statement carries the relation of cause and effect. And no argument is needed to convince a saint of Paul's type, ancient or modern, as to what the effect of the life of Jesus has been upon his followers. Jesus sanctified himself, and his conse-

crated life has inspired the highest ideals and stimulated the noblest deeds conceived in human hearts or wrought out in human conduct. The righteousness of Christ is not imputed unto him who possesses the proper formula of faith, but it does avail for him who accepts Christ as the inspiration and the guiding power of his life. It is the truth of Christ that the Holy Spirit makes use of to sanctify the life of the Christian today. Perhaps there is no greater need on the part of Christians than a better knowledge of the life of Jesus as it was lived on earth. Nothing is doing more to emancipate the souls of men from superstition and error and to bring fulness of life, than a renewed interest in the study of the life of the Master, and a reverent purpose to penetrate the inner motives of his conduct. It is opening up afresh the springs of salvation to a dying world, and is making fruitful the work of the Holy Spirit in developing human life and character.

In like manner, although in a restricted sense, the lives of the saints may avail for our own sanctification. I know I am a better man because of John Huss, Edward Stennett, John Wesley, S. D. Davis, O. U. Whitford, and A. P. Ashurst. Because they sanctified themselves for the sake of others some small good has been brought out in my own life which otherwise would have remained untouched. "The Life and Letters of Lucy Clarke Carpenter" now running in the *Sabbath Recorder* is making available life stuff which will be worked into other lives.

I have heard expressions of regret that Peter Velthuysen gave his life in Africa. I am not familiar with all the circumstances of his going. I have understood that he asked us not to consider his life

lost, or that it was a mistake for him to go, if he should die in Africa. I have often thought that if the black men of the Gold Coast had reason to doubt the sincerity of our love for them, that lonely grave must stand as a witness of the genuineness of the love of one man. Peter sanctified himself that they might be sanctified, and it can not be that his life was lost to them. Such lives sanctify Seventh Day Baptists. If the martyrdom of John James is enough "to perpetuate Seventh Day Baptists for a thousand years," it will help to sanctify the life of every one who is familiar with the circumstances of his brave death.

The mother sanctifies herself for the sake of her baby, and consecrates herself to her baby. She sanctifies herself that the child may be sanctified, and the consecrated devotion of the mother will be the biggest factor in sanctifying the life of the child. Life is caught and not taught. Parents must be what they would have their children become. Again we make reverent application of the words of Jesus, "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth."

This is a timely text. Not that it is needed more now than at any other time, but it unfolds a little easier before our minds because of the experiences of these trying times. "What can we do for the boys?" is the question echoed in many hearts. All eyes are turned toward the training camps or the battle front, and all hearts anxiously yearn to render some service to the boys who are sacrificing so much for country and humanity. What can we do for them? We are in sympathy with every effort to minister to their comfort and to increase their happiness, and we will support every welfare agency that works to

those ends. We will send them messages of cheer. We will do what we can to provide them moral guidance and spiritual council. But in all this service which we gladly give, let us not forget to sanctify ourselves for their sakes. Many are under great temptation. Some are yielding, many are bravely resisting. For the sake of the weak ones we want to sanctify ourselves that we may be strength to them. For the sake of those who are growing stronger with a high courage and with a lively hope for the future, we need to sanctify ourselves in order that we may meet their devotion with a life equally consecrated. We will not slacken any effort in behalf of the boys in khaki, or sever a single communication between the home and the cantonment or battle field; but we will sanctify ourselves in order that our service shall be a holy service, and the streams of influence that go out from us shall be soul-sustaining.

The most conspicuous example of the nation's cleaning up for the sake of the boys is found in the measures taken for war-time prohibition. There is no more virtue in prohibition in war time than in peace times. But when our young men were called out from their little communities, and set in groups containing thousands, the eyes of the nation were open to the importance of safeguarding and strengthening her manhood. And the necessity was made more evident as we faced a strong tangible foe. Let us hope, now that our eyes are open, that after the war, for their sakes and for the sake of the boys not old enough to wear the country's uniform and for the sake of the unborn generations, we shall keep ourselves forever free from the poison of rum. Before us, smoke-screened by this war, is a new unknown

world. All men are peering into the future to see if possible what portends. Its issues can be met only by sober men.

The saddest chapter in the history of this war is the one which describes the camp of the prodigal. Noble men and pure women are doing what they can for these soul-scarred youths. There seems little we can do. Shall we not be more chaste in our own language and purer in our own thoughts? Shall we not reinforce the social structure by a sanctified conception of sex relations, and by a holy regard for the marriage vows? Can we not by plain living and high thinking lead our children in the paths of purity and to lives of holy security? "For their sakes I sanctify myself."

Our boys in the Army and Navy can not keep the Sabbath as they did when at home and in peace times. What can we do here? We can help them to a spiritual conception of the Sabbath, by which the day shall still be held in such regard as to make it minister to their religious life. I have no doubt that young men who have found the Sabbath a blessing in the past will find it one of their greatest spiritual assets in their present strange surroundings. The weekly recurrence of the Sabbath will remind them of their obligations to God. It will also bring to mind the religious experiences of the past associated with that holy day. I have it from the testimony of one young man that the Sabbath never meant more to him than it does now in army life. And this is because it meant much to him before. Before the war he attended regularly the Sixth-day evening prayer meeting, the Sabbath morning worship, and the Christian Endeavor meeting.

My fears are for those to whom the Sabbath has not meant much in the past. What shall we do for them? All we can, in every way we can. But let us not fail to sanctify ourselves in our Sabbath-keeping. Better Sabbath-keeping at home, better Sabbath-keeping in our homes and minds and hearts is the duty of the hour for Seventh Day Baptists.

What shall we do for our boys, for our children, for our church, for our denomination, for our world? Pray? Yes, but the best prayer we can offer to Heaven is a sanctified and holy life, consecrated to the service of others.

"And for their sakes I sanctify myself, that they themselves also may be sanctified in truth."



Walk in Him



**SALEM, W. VA.**  
**OCTOBER 5, 1918**

## WALK IN HIM

*As therefore ye received Christ Jesus  
the Lord, so walk in him. Colossians  
2: 6.*

PERHAPS there is no opportunity for close and helpful companionship like that afforded by friends walking together. Many problems have been solved and many a destiny determined as two have walked in serious conversation and sympathetic fellowship. "Let us take a walk together" is a suggestion that has been followed many a time by a better understanding on the part of men erstwhile estranged, or has deepened and purified a friendship already strong and constant. And to walk alone is often like taking a spiritual bath when the soul is heavy with the cares of life.

As I look back over my own past I catch even now glimpses of the upland road where I walked alone, or in the companionship of helpful friends. The lonely rambles of my boyhood may be better described as a climb than as a walk, as they usually led in devious and rugged ways from the foot of the hill to the summit. I remember, however, especially well, a Sabbath morning walk to Sabbath school alone, in my college days. I was at home on a vacation, and as I walked along the "Sabbath-school path" of the "Bond boys," over which I had walked on Sabbath mornings during all my boyhood years, the path seemed to be a connecting link between my happy

past and the unknown future toward which I looked with hopeful anticipation. As I walked the path that led unerringly to the little white church on the hill, I felt that the pathway of life was about completing the turn around the hill, when my boyhood would be a memory and I should face the full responsibilities of manhood. At the moment of that realization there came to me the experience of a Divine companionship suited to the new stage of the journey upon which I was consciously entering.

I recall with pleasure early spring days when sister and I together waded the leaves piled in the gulleys and climbed the steep sides of the hog-backs to gather the red "ground-ivy" berries, or gathered moss to carpet our playhouse under the beech tree. And the wholesome and sympathetic companionship of that sister was one of the greatest blessings to me during later boyhood and early manhood. Many a Sabbath afternoon was made blessed in a quiet walk about the farm and over the hills with father and mother and children together enjoying sweet companionship. I remember also a walk with a certain young woman down "Long Run grade," toward the setting sun. I remember very little that was said, but I remember the thoughts of my own heart, and the feeling of companionship in sympathetic understanding; and for fifteen years we have walked side by side happily and helpfully.

Only last week I enjoyed a ramble over the hills in the mellow autumn sun when, as the afternoon shadows stretched east-north-east aslant the hillside, the family, consisting of school girls and little girls and parents, fared forth to enjoy a holiday together. Of course the children had a happy time. Every-

thing is full of romance for happy, carefree children out for a good time. The yellow of the goldenrod is richer than Cinderella's slipper, and no queen ever dressed in robe of state as rare and beautiful, as the autumn-tinted maple tree. And there are always unexpected delights, such as a cotton-tail crouching low in the grass, sitting motionless until surrounded by seven pairs of feet and wonderingly inspected by as many pairs of eyes, when suddenly, without a "How-do-you-do" or "Good-by," he springs from his nest and brushing the skirts of an excited Miss bounds away to his secret hiding place.

For the older members of the party there was the joy of the companionship of children in happiest spirit, the deep-breathed exhilaration of Nature in charming though melancholy mood, and the memory of childhood days seen through the hazy blue of the dying year's mellow atmosphere. There is no cordial better calculated to relieve the strain of the care-heaped years, or to prevent the threatened break, than the companionship of children in God's wonderful out-of-doors. Such experiences make us not only healthier and happier, but better, and fitter for the compelling and worthy tasks of these difficult times. Try it. The hills await your coming, the sunshine invites you, and the golden-robed trees extend a welcome. Save valuable time by taking a day off to commune with Nature. If the whole family can go, so much the better. If some member of the family is absent, perhaps in the service of the country, still for his sake, go. Or even if a loved one has been translated from the scenes of earth, make happy an inhabitant of heaven by a day of communion with the absent one in the heavenly experience of a

meditative ramble with loving and kindred spirits, in the gloriously suggestive atmosphere of a fading autumn afternoon.

While the companionships of earth are pleasant and helpful, and these are often brought to their highest enjoyment in a walk together, the most satisfactory spiritual experience may be described as a walk with God. There may be men, narrowly "scientific," and lacking in religious appreciation, who balk at the anthropomorphism of the early chapters of Genesis. But the spiritual-minded man of understanding finds soul-food and spiritual delight in the statement that "They heard the voice of Jehovah God walking in the garden in the cool of the day." In this primitive story of beginnings divinity is stripped of polytheism, and God is thought of as companionable, and as one who seeks the companionship of men.

Before the dawn of human history, when the movements of men and nations were shadowy and undiscernible, in the morning twilight of the race, tradition says that a man "walked with God: and he was not; for God took him." When Enoch was no more on earth his neighbors knew that he was continuing just beyond the veil which their mortal eyes could not pierce, the walk with God which he had enjoyed in the life here.

In the full-orbed day of Hebrew prophecy when, through these mighty messengers of God, the light of divine revelation rose to its highest expression previous to the coming of the Son of Man, Isaiah gives it as the climax of religious experience to walk and not be weary.

When Jesus was born in Bethlehem of Judea,

there was potential fulfilment of the hope and expectation of the sages and prophets of old, and one of the names given him was "Immanuel," which means, God with us. And when he grew to manhood, in the fellowship which he had with his disciples was a practical demonstration of the blessings of divine companionship. In the crowded streets of Capernaum, by the shores of blue Galilee, and on the quiet mountain side Jesus walked and talked with his disciples till they caught his spirit, learned the truths of his kingdom, and received the inspiration to carry his message to the world. Whether he followed the familiar byways of Galilee, or wearily trudged the dusty roads of Samaria; whether through ripening grain fields of Judea, or in Perea desert, always there were the fishermen wonderingly listening to what the Master said, or holding converse together on the possible meaning of the words that fell from his precious lips.

When Jesus was about to go away he cheered the hearts of his disciples with the promise of another Comforter, who should be with them forever. And that they might not think of some strange and unfamiliar presence, he said to them in plain words, that which their doubting minds could not comprehend, but which later brought them supreme joy of heart, "I come unto you." How literally and blessedly this promise was fulfilled in the experience of the two who walked to Emmaus. We can easily imagine them walking along with slow tread and heads bowed, stopping anon to search each the sad countenance of the other, as they talked of their former joy in the Master's fellowship, and of their blasted hope, now that he was dead. When suddenly there were not two but three, for a stranger silently and unobserved

has joined them. So absorbed were they in their sad topic that they did not see him approaching, and when he asks them the nature of the topic which engages them so absorbingly, they can not refrain from expressing their astonishment that he does not know. Can there be any one in the vicinity of Jerusalem who has not heard of the crucifixion of Jesus, or, having heard, who can talk of anything else? As they continue their walk, the stranger takes the lead in the conversation, and as he talks on reassuringly a rift is made in the cloud that has overshadowed them all day. They listen with burning hearts till they come to the end of the journey; but they can not part from him who has brought them comfort and a new hope. They urge him to abide with them, and at the evening meal Jesus was made known to them in the familiar way in which he blessed and break the bread. Jesus was risen, and the blessed fellowship of his presence was still a reality. By his personal appearance among them Jesus revived the spirits of all the disciples, and at the final mountain-top meeting in Galilee he promised to be with them always, even unto the end of the world. In the strength and inspiration of that fellowship his disciples have carried the Gospel message to the nations of the earth.

The promoters of Christian unity who name the incarnation as the cardinal Christian doctrine, have tapped the touchstone of our common Christian faith. The fact that God is Jesus Christ tabernacled among men, and made forever possible for men on earth fellowship with the Divine, is the basis for every other Christian doctrine. The atonement, salvation, immortality, and every other doctrine of the church dear to the Christian heart rests for its assurance back upon

the doctrine of the incarnation, and finds its fruition in a spiritual fellowship with God through Jesus Christ.

It is a sad fact that in the early centuries the Christian Church lost the sense of fellowship with its Founder in a cold ecclesiasticism. The interest of Christians shifted from doing to definitions, and there developed a "Theological Christ," about whom men might argue, but whom they could not follow, and with whom they could not enjoy a daily fellowship. No sooner had the ecclesiastics succeeded by their systems in removing Christ beyond the everyday experiences of men (so certain were we created for Divine fellowship) than there developed Mariolatry, the worship of saints, and a priesthood with sacrificial functions, to bridge the chasm which the church had created by its stilted and formal Christology. There were always men, more no doubt than history knows about, saints like Francis of Assisi, who tore away the trappings of a defunct church, and coming face to face with the Son of man, set out to walk with him in a lifetime journey of sweet companionship. But such an one found little help in the church in developing the Christian graces, and no opportunity to give expression in Christian service to a living faith in the Christ of the New Testament, who went about doing good.

The reformers made theoretically possible the direct communion of the human spirit with the Divine, but their conception of Jesus was not such as to make true in practice that for which they zealously contended. Consequently they developed the "Mystical Christ" of German Pietism, which warmed the hearts of many individual Christians throughout the continent of Europe, but which made little headway against



the orthodoxy of the state church. Many of these pious but persecuted souls made their way to America, where they lived pure lives, but in happy isolation, unmindful of their obligation as followers of Jesus to make his principles regnant in the community and in the world. Many of their descendants have caught the spirit of the "Ethical Christ," which is preached today in many pulpits, and which we believe to be the Christ of Galilee and of Judea, and are among the forward-looking Christian workers of our time.

We need today no doubt some adequate intellectual conception of the nature of Christ; and a formal statement, clear and simple, may be helpful. I doubt not a certain mysticism, by which we may feel the presence of Jesus in sweet and satisfying fellowship, is a definite demand of the souls of men if they are not to be swamped in this practical age. But there is a call ringing out, clear and unmistakable, for men who can bring to bear upon the vexing problems of our realistic age the practical idealism of Jesus. There is need everywhere of Christian leaders who in the daily companionship of Jesus are made strong and hopeful and who can make the church the central radiating force that shall rehabilitate a broken humanity and weld together the severed races of mankind in a Christian brotherhood. And if this desire of the Master, and purpose of his church, shall ever be accomplished in this world, his humblest followers everywhere must live and work in that same fellowship. And this is made more evident as we see the day-dawn of a world democracy.

"As therefore ye received Christ Jesus the Lord, so walk in him."

**The True Peace**

915843

**SALEM, W. VA.**  
**NOVEMBER 9, 1918**

## THE TRUE PEACE

*But they shall sit every man under his  
vine and under his fig tree; and none  
shall make them afraid: for the mouth  
of Jehovah of hosts hath spoken it.*  
Micah 4: 4.

MICAH was a contemporary of Isaiah, and both were younger contemporaries of Amos and Hosea. It was at this period of Israel's history that Hebrew prophecy reached its high-water mark of religious conviction and ethical teaching. These were men of knowledge and breadth of vision, and they possessed courage and conviction. Withal, they had a zeal and devotion which sent them through the country, flaming messengers of the divine evangel. They differed from each other both in temperament and in training, but were alike faithful in proclaiming the truths of Jehovah to a faithless people.

Isaiah was a man of the court, familiar with matters of government, and presenting the viewpoint of the statesman. Micah, like Amos, was a village dweller, and represented rural folk, and the viewpoint of the countryside. Both were men of vision, and were able to foresee because they had the ability to see. They were familiar with Israel's history, as their references to her past will abundantly prove. They knew also the conditions in the midst of which they lived. They saw and felt the relation of the past and the present to the future. Above all, they

were able to see the purposes of Jehovah in the history of his people, could discern the trend of present events, and knew how to reprove, admonish and encourage their fellow-countrymen to the end that the kingdom of God should come. While these men were very practical in their preaching, they were also dreamers. The mere dreamer is out of touch with his own age and can affect it but little; on the other hand, the man who *never* dreams but who lives in complete consistency with the thought of his own time can not carry his generation forward toward the higher goal. The passage which I read and which gives us a picture of peace, vivid and sublime, and which is thrown in here in the midst of the prophet's denunciation of Israel's sin, gives ample evidence of his ability to dream of a better future.

This passage [Micah 4: 1-3] is found also in Isaiah. It is not likely that one copied from the other. It may be that both copied from an earlier writing. But whether original with Micah or not, it must be taken as an expression of his own sentiment, and as his picture of the future. The verse which I have chosen as my text is not found in Isaiah. It could be written only by one who is familiar with pastoral life, a lover of country scenes and of quiet haunts in vineyard and orchard. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it."

Our pulse-beat quickened day before yesterday as we excitedly passed the news along that Germany had surrendered; which would mean that the world was at peace. We held ourselves in reserve because there was some doubt in every mind as to the authen-

ticity of the report, but there was given a foretaste of the joy that will flow from every heart when the news is confirmed that peace reigns in a world for four years torn asunder by war and bloodshed and carnage. "Peace!" How our hearts bound within us as we contemplate that glorious time which is drawing near. The day dawns. The black night in which the race has been engulfed is passing, the threatening cloud which settled down over our earth four years ago, and rolled steadily westward boding disaster and death, is being driven back, and soon we shall breathe a glad relief in the triumph of our arms in Europe. Then our boys will come back home; perhaps in the glad spring of next year, or in the fruitful summer time, or in the golden autumn. They will return, and with them we will sit down under our own vine and fig tree and none shall make us afraid. The hand of the cruel Hun will have been stayed, and the pall that has held us will have been lifted; the fear that has followed us day and night will have been taken away by the reassuring voice of our own loved ones at our side.

But words would fail a readier tongue than mine in picturing the happy scene that will take place in a million American homes when normal conditions shall be restored in the return of an absent loved one. But if we are wanting in eloquence to describe such a happy condition, there is little need for such an attempt, for we are all so much a part of these experiences that each may be trusted to his own imagination to draw a picture that any words of mine would only mar.

Happy condition, when a free nation, having freed the world from the dominance of an arrogant

military autocracy, turns again to the pursuits of peace in the happy contemplation of the high service it has rendered to mankind. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." And I dare to use in this same connection the third clause of the text, "For the mouth of Jehovah of hosts hath spoken it." Conscious of the frailty of men, and cognizant that mistakes have been made, nevertheless I see in the Christian idealism of America, which has been interpreted by our noble President in messages so phrased that the nations of the earth will listen,—I see, in this, I say, the spirit of the Master,—and hear the voice of Jehovah God.

But my purpose this morning is not to lead you to reflect upon the blessings of national peace secured by the force of arms, except as such contemplation carries us to the consideration of our obligations in view of the changed conditions. The reign of Jesus Christ in the earth, and the peace of the kingdom of heaven, will not be secured by an armistice in Europe, or by Germany's signing the peace terms of the Allies, however wisely and judiciously such terms have been prepared. That event will simply mark the beginning of a new period in the progress of the Kingdom, and a new opportunity for the Christian Church. A bleeding and crushed humanity will wait the healing ministry of Christian benevolence, jealousy and hatred will need to be wiped away in the atoning blood of Jesus Christ, made more readily available through the vicarious sacrifice of our heroic soldiers. For I have no doubt those who have suffered most will be readiest to forgive. If the world is not lifted to a higher level following this baptism of fire and blood,

then it will sink to a lower. If we get the notion that by might we can set the world right, or if we breathe in the spirit of hate and revenge, then we may have defeated the Hun but he shall have captured us. To win this war and then lose our Christian ideals would be the greatest calamity of history. To secure the collapse of the false civilization which Germany thought to impose upon the world, then to clear away the debris and begin to construct upon solid foundation a new civilization after the pattern of Jesus, would be to make secure for all time the legitimate fruits of our sacrifice.

Among the hopeful signs of the times is the movement toward world prohibition, which the war has accelerated. Since the last election the boozeless States have been increased to thirty-one. And we look forward to a saloonless nation in the not distant future. Already an international organization has been established to promote the reform in other countries. The securing of a sober citizenship will go far toward the promotion of other needed reforms.

The proposed League of Nations, which has long been advocated by modern prophets of the Kingdom of Peace, is finding new and powerful advocates, not only in America, but in all lands. Again we believe our President is right when he, with other good Americans, refuses to give his approval to the formation of such a league until after the war. Then our enemy shall have an equal opportunity for membership with other nations. Not to give them this chance would be to continue the old system of forming rival alliances. Men are dreaming of a world-brotherhood, and they are not stopping there. They are agitating and advocating and educating and organizing to that end. These



seem to be some of the outstanding moral by-products of this war. But let it be understood these movements have their roots in the past and are the fruits of the Gospel of Jesus Christ, which is a Gospel of Peace. They are the legitimate outgrowth of Christian education, and can be ripened only under the fostering care of the Christian Church, and in the favorable atmosphere of the Christian home.

The war was the subject of conversation around the dinner table in our home some time ago, and the cruelty of the German Emperor was spoken of. Our five-year-old, who had had no part in the conversation, put in with this unaffected statement, "The Kaiser ought to have been taught better when he was little." And she was right. How much evil and misery there is in the world because men have been wrongly taught. If Christian ideals are to be given our young people, and Christian principles inculcated in them, great responsibility rests upon the Home, and Church and School.

Allow me to quote from a pointed editorial in a recent issue of the *Continent*.

It is an essential element of war that it drains the power of nations. When this one ends, much of the world will be suffering from shell shock, the ponderous weight of the war having come down on it crushingly. Much of the world will not know exactly what is the matter. Where will it go to find out what the trouble is and what the cure of it may be?

There can be no discounting the helpful replies that will be given by diplomacy and international law and commerce and economics. Education and science and philosophy have something to say and should be heeded. The ultimate reply will need to strike a deeper note than any of them can sound. The trouble runs deeper than they move. What hurts in war is its uptearing of fibers of humanity

that lie at the vital center. It is religion that is most fully involved in the war. The message it has to bring is the one most obviously involved, both in its failure when war comes and in its service when war ends. It is by a sound intuition that more fault has been found with religion than with science or commerce in connection with this particular war. And it is by equally sound reasoning that religious leaders are gradually coming to see that it is exactly religion that has been most responsible for the war. It was mistaken religion that let Germany form its strange obsession out of which the war came. It was a religion of human brotherhood that made Great Britain restless in the presence of the outrage of a small nation. It was religion that made America finally enter on its sacrificial and self-forgetful way. Reading the story in lighter terms is to miss its real meaning.

And it will be religion that will have the final word to say about what the cure shall be. Men need to know more, but they already know enough to see that their relations have gone wrong. More trade will help, wiser and franker diplomacy will help—anything will help that draws men together. But the final help must come from the changing hearts of men and spirits of men.

I wish to repeat two sentences which express my own conviction, and the conviction of an increasing number of Christian men and women everywhere. "It will be religion that will have the final word to say about what the cure shall be." "The final help must come from the changing of hearts and spirits of men."

Like the prophets of old we are getting a world vision, and are reading every matter concerned with human welfare in world terms. As never before since Jesus went away, having commissioned his disciples to go into all the world with his Gospel, men are seeking to realize the Kingdom of Heaven on earth. This is in harmony with the prayer which Jesus taught his disciples, "Thy kingdom come"; and progress is made as we get his spirit of love and depend upon his method

of contagion. We believe the church is right when it puts the emphasis on brotherhood, and seeks to include the world in that fraternal fellowship. But we must not forget that a brotherhood is made up of brothers. If we can make men brothers in spirit and in conduct the result will be a brotherhood. This is a thing that can not be accomplished in the mass, therefore, but one by one. This is bringing the reconstruction of the world to a religious basis, where we have said it must rest. The tremendous responsibility, therefore, that rests upon Christians, and the unparalleled opportunities which lie before them, call first of all for a serious and careful heart-searching.

I am not here to search hearts this morning. I am not fit for so delicate and sacred a task. But may we not all, preacher and people, approach the holy presence of our heavenly Master in the spirit of humility and penitence in order that we may experience his cleansing. There is a form of morbid introspection which does not make for spiritual health. But few of us in these stirring days are likely to err in going too far in that direction. As the unsettlement and upheaval of the world's nervous system is becoming evident, we need to pause and get our bearings. And this we can not do by merely looking around us. The world's standards are set up all about us. They are shutting out the light of heaven. We must look above them and into the face of Jesus or we shall be swamped in the passing pleasures and giddy infatuation of an unhallowed social life. I do not fear that we shall be dragged down by gross sin and debasing influences. We are too refined for that. I fear lest we shall lose our souls in a too amiable attitude toward life; one that will blind our eyes to its subtle tempta-

tions. Paul gave safe counsel to the Thessalonians when he told them to avoid the appearance of evil. He set the standard for his own life where every Christian must set it when he said, "If meat causeth my brother to stumble, I will eat no flesh for evermore." That was the act of a brother. A community of people acting from such motives fulfills the prophecy of Micah concerning the Kingdom of Peace. Every life so lived is patterned after the life of Jesus and is helping to bring in his kingdom.

I wish I were able to give our young people a vision of the world and its need as I see it. Let me read again, this time from the *Red Cross* magazine.

*Girls and boys of America, you are the hope of the world!* We have a rich country. We have not been touched by war. Not really touched by it. Not touched as Belgium and France and England have been touched, clutched, throttled, flung down by it! You who are ten, twelve, fourteen, fifteen, sixteen or seventeen now will, probably, not be closely touched by it at all. Your brothers may go to fight for freedom on the sea or in France; but you, Bill and Jack and George and Mary and Susan and Jane, will stay at home, and do—what?

That's the great question. At bottom, it's the greatest question confronting this dear country of ours. At bottom, it's greater than any question of guns or money or potatoes or submarines or party politics—the question, in the nation's crisis is: What are you girls and boys of America going to do?

You can carry this responsibility and be glorious. You can throw it off, and be damned; but you can not ignore it.

*You are the hope of the world!* And are you, while your country strips for battle and your brothers prepare themselves to fight for what America has always fought for—"Liberty"—are you going on dancing and spinning on your ear and going to the movies and the music shows and loafing at street corners and reading the sporting page and dolling up your figure and your face? Or are you going to

wake up suddenly to the emptiness and the ugliness of all this, and throw it aside, crying, "By crickets, there are big things in this world, and, by all that's clean in me and true in me and brave in me and American in me, I'm going out to find them and give my heart and soul to them and make myself a part of them so that, as far as I am concerned, the hope of the world shall be fulfilled!"

*Young America, what are you going to do?*

Parents need equally with their children a vision of the Kingdom that is to be. There is no more sacred duty for parents than to peer into the future with all the yearning of soul that God has given them, in order that they shall be able to direct the feet of their children, not only in safe paths, but in paths of service. And such will be the paths of peace.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it." As we look forward to a time of national peace, when families shall be reunited and normal conditions restored about us, let us not forget that true peace is a matter of the soul. If we have been joined in spirit to Jesus Christ, and are members of his Kingdom, nothing can sever that relationship or mar the joy we feel in his fellowship and in the fellowship of his followers. Here is a peace that stands every test of time. Not all the boys will come back when the war is over. Many a family circle will be broken never to be made whole again in this life. The peace of Jesus Christ and of the Father in heaven enfolds the bereaved of earth in its comforting embrace. Those who have it here look confidently forward to its full fruition in the Kingdom of the Father, where there will be no night of sorrow, but the glory of the Lord shines undimmed through one eternal day.

**"Another May"**

**SALEM, W. VA.**  
**DECEMBER 21, 1918**

## "ANOTHER WAY"

*And being warned of God in a dream  
that they should not return to Herod,  
they departed into their own country on-  
other way. Matthew 2: 12.*

IT is a good thing for the Christian world once a year to gather about the manger-bed of the Babe of Bethlehem. Time has brought us again to that annual event, and how different are the world-conditions at this Christmas time from what they were one year ago. Then the heavenly anthems of the angel choir were drowned by the screech and boom and clatter of a world conflict. Then the star shining in the heavens to guide our steps to the cradle of the King was almost lost from sight in a sky overcast by the black cloud of the Great War. Today swords have been sheathed and guns are silent, and our souls are attuned to anthems of peace and good will. Today we approach with softened step that sacred shrine, and stand with heads uncovered in the birth-room of the Savior of the world, reverently and unafraid. The occasion is auspicious, and the time is opportune for a most blessed experience in the observance this year of the anniversary of the birth of Jesus. Christmas should mean more to us than it has ever meant before, and the Christ whom we honor in its celebration should from this day take a larger place in the life of the world.

Christmas may mean more but it will depend upon



us. On that first Christmas Day the announcement of the birth of the Savior troubled Herod, but it brought joy to the shepherds. Today it will depend upon what our attitude is toward the Master as to the effect of Christmas on our lives. As the pathway of our life runs through the twenty-fifth day of December, in the year of our Lord nineteen hundred eighteen, and on out into the future, that path no doubt will be deflected one way or the other if we seriously contemplate our Lord's claim to our life's allegiance. The important question therefore is, What is our relation to him who so many years ago was born King of the Jews, and who today lives and reigns over all the world? As we follow the Wise Men in doing homage to the world's King shall we return by the same old road of pleasure and pride, or shall we like them, "return another way." The star did not guide the Wise Men as definitely as we have sometimes reckoned, for they went by way of Jerusalem, the capital of the Jews, and inquired, as a matter of course, of the ruler who reigned there. It is a beautiful tradition which General Lew Wallace weaves into the early chapters of his "Tale of the Christ," but it isn't likely that all the movements of the Wise Men were on the magic plane there described. They felt their way with some uncertainty, and tried the voices that offered them counsel. They came bowing to royalty, and seeking guidance from earthly potentates, but "they returned to their own country another way"—the way of heavenly counsel, and of the quiet conference together of kindred spirits. And their experience thus interpreted is symbolic of the experience of men who come face to face with the Master. The shepherds watching their sheep, dull-eyed and listless, were

aroused by the heavenly apparition, and doubtless moved through curiosity, visited the stable to which they had been directed, but they returned with wonder-open eyes, full of joy and praise. They may have returned to their shepherding by the same route, but in a more important sense they returned "another way"—the way of joy and hope.

As the fishermen were sitting in their boats mending their nets, they saw no inspiring prospect ahead. No doubt they were bent on being successful fishermen, and devoted themselves to the development of the trade, but they saw nothing beyond a business success, and a comfortable competence in material things. But there passes by a fellow-Galilean with a spring in his step and a gleam in his eye and with a tone of authority in his voice that never was before; and these young men left their father in the boat with the hired servants and followed Jesus. Morning after morning they had come out to the lake and their work, and every evening they had returned, by the way of the market, to their comfortable homes and the bed on the roof. But today they went "another way." In the companionship of him who had nowhere to lay his head they walked out into a new world and a new life: a world of service and a life of blessing and joy.

One day as Jesus sat by the well weary, there came a woman, a despised Samaritan woman, to draw water. The conversation seemed commonplace enough at first, but soon it was driving straight toward the blackened life of the woman. She saw the course it was taking and did not welcome it, but sought to divert its practical trend by arguing traditional points of religion which separated Jews from Samaritans. This is not the last time that sin has tried to hide itself

in a religious disputation. But this was no common Jew, for he tore away tradition and went straight to the heart of the woman, leading her to a penitent confession of her sin. No doubt she went back to the village by the same path over which she had come, but with a new hope and a new joy, a new sense of salvation and forgiveness of sins. She went home "another way," and to live a different life. For ought I know it was still necessary for her to make her daily visit to the well to draw water. Her feet may have become weary and her arms may have ached on many a day following this memorable conversation with Jesus. But her conscience was clear and her heart was light, and she daily lived in the refreshing satisfaction which comes from drinking freely and constantly of the water of life.

Not every life that came in contact with the Master during his earth ministry was helped thereby. We may carry such a spirit into the Christmas season that the pathway of our life shall diverge farther from the way of peace and holiness. Herod could not answer the question of those who inquired as to where the King should be born, but he became concerned at once, and was troubled and all Jerusalem with him. His sinful self-seeking and his fear of a rival blinded him to the beauty and innocence of the Bethlehem Babe, and to the glory that shone in the world on that first Christmas Day. The knowledge that a King was born but provoked him to more wicked deeds, and confirmed him in his sinful life. So we can not go through this Christmas time and be the same. Either we will go out into the new year in closer companionship with the Master, and sweetened in life through

fellowship with his spirit, or we will be driven farther from him as we seek our own selfish ends.

Near the end of the Master's earth ministry we have the case of the young man who came running, eager and hopeful, but who went away sorrowful. He is one to admire, and as he unaffectedly rehearses his past faithfulness in keeping the commandments, Jesus looked upon him and loved him. But Jesus is on his way to Jerusalem for the last time. He is in need of companions who, after his death, will become apostles, missionaries of the cross. What an opportunity lay before this clean, obedient and manly youth. No wonder some one has named this incident "The Great Refusal." Jesus made him the offer, but he did not accept it. He held too near his eyes the things he was asked to give up, and could not see the greatness of the offer held out to him in the invitation to follow Jesus. He went away sorrowful. Sorrowful, but he went away. And the offer was never repeated, for Jesus never passed that way again.

The power of Jesus to direct the course of men's lives was not lessened at his death; rather, was it made more potent. An early and conspicuous illustration of the potency of his resurrected life is found in the experience of Paul on his way to Damascus. Armed with the necessary authority and spurred by the zeal of a conscientious but misguided religionist, breathing out threatenings against the followers of Jesus, Paul was on his way to Damascus to apprehend and to kill all that might be found in that city who were of the new Way. But the risen Lord whom Paul persecuted met him on that Syrian road and changed the course of his whole life. Paul was on his way to Damascus carrying death and destruction, but he came back "an-

other way," and became the chief of the apostles and the daring and faithful missionary. Him whom he had hated he now loved with a holy passion, and the gospel which he had despised he now preached with eloquence and power.

Time would fail me to speak of Augustine, Francis of Assisi, Martin Luther, John Wesley, and Samuel and Tacy Hubbard, and all the saints of ancient and modern times who have gone to "their own country another way," having seen the Christ.

We have heard a good deal about "morale" during this war. The one thing necessary to maintain morale, or morals, among men is motive. There may be artificial motives provided, or motives that are genuine but temporary, all of which may serve a good purpose. But the only all-impelling, all-inclusive, enduring motive is the Christian motive. Only personal contact with Jesus can give that. I gave one day's service in the early autumn to the county draft board. At the end of the forenoon's examinations the registrants who had passed the physical examination were assembled to hear a lecture by one of the physicians. His speech was in the nature of a warning against social vice, and especially against a certain race-destroying disease. The motive which he emphasized was that of fear, fear of being found out. It was good enough as far as it went. I was glad to know, and to have the young men who were about to be inducted into army service to know, just what measures the Government was taking to ferret out and stamp out this curse to the race. But to stop where he did seemed to me to be an insult to the integrity and purity of the great majority of the young men addressed. I wanted to supplement the doctor's

speech by an appeal to higher motives, and I am sure such an appeal would have met with a response. Personal allegiance to Jesus Christ will carry our boys all the way through the war, and through the peculiarly trying days of a slow demobilization. Private Coral Davis told me this week that the morale of the soldiers in camp broke when the armistice was signed. The motive had been removed, and the boys were working hard to keep out of work, and would hide behind a pine tree six inches in diameter to dodge it. Captain Davis writes from France that sick calls are frequent from boys who try to avoid drill; boys who when the fight was on would march till they dropped, and then get up and "carry on." I do not mean, and these men did not mean, that the boys are going to pieces. But the great incentive to drill and maneuver and march having been removed, it is but natural that there should be a tendency to ease up and let down. My point is that if a life is to be held steady to any course there must be motive. And the only thing that will keep men morally true and spiritually strong is a life intelligently loyal to Jesus Christ and heartily devoted to the Christian cause.

Captain Swiger tells of an experience in Camp Sherman before he went across, when a southern negro was up before a military court. It seems he was a bad negro, and several of the colored soldiers had assembled their razors and joined forces, and had slashed him up pretty badly. The first question asked the darkey on trial was, "What is your name?" To which he responded, "Down home in Oklahoma I am 'Bad Bill,' but here I am going to be 'Sweet William.'" It was an apt and fetching answer no doubt. But it will take something else than a court martial to send

Bad Bill back to his own country another way. The spirit of Christ can do that, and no doubt is doing that for many of our soldiers. In the trenches or over the top, facing reality, they have seen Jesus, and will return to their own country "another way."

What is true of individuals is true also of institutions, communities and nations. When in the white light of the Master the hideousness of a public evil is revealed, the forces of righteousness are organized to eradicate it from the body politic. A case in point is the passing of human slavery. Slavery was doomed when Jesus came, for there was set going those principles of brotherhood, the spread of which meant death to slavery. But long years went by before the public conscience was sufficiently aroused and the Church awakened to the fact that slavery was a constant denial of brotherhood. When the truth was made evident chattel slavery was wiped from the face of the earth. Intemperance has outlived slavery because it is entrenched not only in the avarice but in the appetites of men. But our great country is going "another way," and next Wednesday morning we will witness the last Christmas sun rising over a licensed American saloon. War, too, is taking its place on the dump-heap of discarded diabolical inventions of the devil, dubbed a god by the Germans. You may wonder why I speak with such confidence when the world is even now only resting under an armistice, following the most destructive and diabolical war of all history. I bank much upon a league of nations. But a league of nations will be but a result, a logical effect of a compelling cause. That cause is the dominating spirit of Christianity that dwells in the heart of the victors, and moves in the councils which shall determine the terms

of peace. Never before has war looked so hideous to the eyes of the world. It has always been a frightful and cruel monster in the eyes of those who have the viewpoint of the Master, but never before has the inconsistency of war with Christianity been so evident. It had never occurred to the world before that the Church should prevent war. There have always been those who were willing to accept the responsibility for beginning war, and to glory in it. Not so in this war. The very fact that the Church has been held responsible for war is the most hopeful sign of the end. In this war the power of the Church has been illustrated, its spirit has been revealed; yea, its life has been developed and its mission broadened, until today Christianity stands before the world vindicated and trusted. My hope is not in President Wilson, who has broken another precedent and crossed the ocean to sit with others who gather about the peace table, except as I believe his ideals and principles represent the enlightened conscience not only of Christian America, but of the Allies as well.

Some one has said that the *bulk* of the argument was against the President's going to Europe, but that the *weight* of the argument was for it. However that may be, I have no patience with the argument from precedent. We want to get away from the past and go "another way." Repeatedly Lloyd-George has counseled his countrymen not to hark back to the pre-war conditions. "What we want," he says, "is a different world." And we must divest ourselves of the easy-going notion that matters will right themselves unaided, and that by the guidance of some magic hand humanity will be steered in a right future course. It will require thought and study and prayer, it will call



for work and energy and effort. Already the constitutionally reactionary, and those who have selfish ends to serve, are crying, "Business as before," and are seeking to order social and economic relations after the same selfish purposes. It will require the organized and consecrated efforts of all who believe in the brotherhood of man, to stem these counter currents that are rising to the surface of society at the first prospect of peace.

Great issues are upon us. Trends are being given to human relationships that will lead far out into the future. This is not the time to seek an easy life. Neither is it a time for discouragement or despondency. The future is before us, big with possibility and promising in rewards for faithful service; the rewards of accomplishment in a worth-while cause. Many who would have been helpful in the reconstruction of a waiting world gave their brave lives to usher in this fateful day. Let us consecrate ourselves to the holy task which their sacrifice has placed upon us.

As we come into the presence of the Prince of Peace at this Christmas time, during the world armistice, let us determine by the help of God, and so far as our power goes, to convert the armistice into a peace genuine and lasting. When we have offered here our gifts to the King let us return to our homes and out into the future "another way," the way of consecration and service, the way of the holy guidance and blessed companionship of the Son of Mary, God's Christmas gift to the world.

## **A Denominational Building**

**MILTON, WIS.**  
**JANUARY 26, 1918**

## A DENOMINATIONAL BUILDING

*And they said, Let us rise up and build.* Nehemiah 2: 18b.

IT is my purpose to consider with you a specific matter, one that has been committed to the Tract Board by the General Conference. The subject of a denominational Publishing House is one that concerns all our people. It is an enterprise that can not be brought to a successful conclusion without the support and hearty co-operation of all the churches. Whatever your present attitude toward this matter may be, it is a fair assumption, I am sure, that nothing but good can come from a discussion among brethren of any question which involves our future service to the world.

I say "our service to the world," and somehow that word "world" has a content of meaning that is new in my experience. As I speak it there is a sort of clutch in my throat and a welling of pity in my heart; for it brings before me a picture of a struggling, sin-sick, and lost humanity. The tragedy of these days brings to us a keen sense of the undone condition of the race. "Lost" and "saved," and "sin" and "salvation" are familiar as technical terms of religion. But they had about lost their meaning for practical use because they represented relations to a religious system, rather than conditions in life. We are beginning to see what wreckage can be wrought by nations professing Christianity, when loyalty to the Christ spirit

*MILTON, WIS.*  
*JANUARY 26, 1918*

always have we passed beyond the theory to the actual living of that life. We began right. We found the correct starting point. But we have not always pushed out into the field of human need in order that the salvation of Jesus, mediated through us, might do its saving work. This is the task that challenges the church. This is the high service to which she is called. I accept for the denomination to which I belong an equal responsibility with every other in the world service. It is a task for the whole Christian Church. Other communions share with us the vision of what the church must be to meet the world's need. I claim for my denomination at least a potential fitness to represent its Lord not possessed by others.

The Christianity that has failed is a Christianity without a Sabbath, and such was not the Christianity of Jesus, with which his disciples set out to win the world. The Sabbath was lost when Christianity was captured by the world, and Sunday-keeping, however conscientiously followed today, is a part of that apostasy which has brought about a defunct Christianity and a defeated church. The church then that shall carry that faith which will revitalize humanity and rehabilitate the world will be a Sabbath-keeping church. Is this too much to say? Friends, I but speak my earnest conviction. Confronted by the collapse of civilization and by the church's tremendous failure, I dare not trust in this dark hour of the world any faith, however elaborate or refined, except the faith lived and taught by Jesus of Nazareth. It may be that twenty centuries more shall pass while humanity staggers on in its self-chosen way, and it may be sooner than we dare to hope, but truth as it is in Jesus shall conquer the world. If we are right in this

conviction, how it magnifies the importance of the mission of an evangelical, Sabbath-keeping church. It is because in my own mind this outlook for the future of the denomination involves the question now agitating the Tract Board that I gladly join in its discussion.

Were you to ask me whether I think the future success of Seventh Day Baptists depends upon our building immediately a Denominational Home, I should have to answer frankly, No. Again should you ask whether to my mind the completion of such a building would insure the future prosperity of our people, I should again have to answer in the negative. We must be a people Christ-led and Spirit-filled, united and broadly aggressive, if we are to meet the call of God. Nothing physical, material; nothing external will equip us for the world service that waits us out yonder. This equipment must be spiritual, born of constant prayer and of a devout study of the Word of God. But we live in a physical world as well as in a spiritual, and physical objects are the necessary and divinely appointed media for the transmission of spiritual truth. A house is not a home. But a house in which there dwells a family that lives out the ideal relations of husband and wife, parents and children, brothers and sisters, hosts and guests, that house both symbolizes and promotes ideal home relations. Just so I seem to see the faith and life of our Seventh Day Baptist family symbolized in a denominational building. I see our ideals of Christian life and service objectized in a building which has been erected by the contributions of thousands of our people, who have made it an altar of sacrifice and an offering of love.

I wish to say right here that I have no desire to

discuss the location of such a building. I am not sure that I am decided in my own mind in the matter. This is a matter concerning which I shall hope to carry an open mind. To discuss it here would seem to me to be puerile. And to advocate any particular locality because to locate the building there would insure larger offerings from the people of that section is a confession of ignorance on the part of the one who speaks, or else it is a betrayal of a spirit in certain churches that will kill us "deader than a door-nail" if we do not rise above it. Brethren, my confidence is in the people. Of course this is a matter that will have to be settled if we decide to build. But it will be held in abeyance until the larger question is disposed of, and in due time it will be settled in the democratic and Christian way.

There is another matter which I should mention perhaps that does not affect in the least my position on this question. That is the present personnel of the Tract Board. In the first place they are but the servants of the denomination. As faithful servants and as Christian brethren they are trying in this instance, as in others, to work out the will of the General Conference. It is their duty to submit to the people this matter of a building, since as faithful brethren and members with us they have a right to initiate a movement, and to endeavor to enlist the support of the churches in any enterprise which seems to them to be in the line of progress.

In the second place we are planning for generations yet unborn, as well as for the immediate future. No personal prejudice or bias of mind should interfere with an open-minded consideration of this question. A Denominational Home, if one is built,



will stand as a monument to our faith and a symbol of loyalty when the present members of the Tract Board, together with the rest of us mortals, have gone the way of all the earth.

Again, I am not advocating the erection of a building next summer or the summer following. No doubt it will be the part of wisdom to wait until after the heavy demands of the war are past. I mean the demands for material and men. I do most earnestly urge, however, the speedy launching of the plan to finance the proposed enterprise. I should like to see it endorsed, church by church, until the whole denomination shall be in the full swing of an enthusiastic campaign for the necessary funds by the time Conference meets at Nortonville. What I desire is such an interest and enthusiasm as will grow out of an intelligent survey of the facts, a deep conviction of the need, and an abiding faith in our future.

After all I have said, there remains one question to be answered. It may be laconically asked in two words: "Why now?" Why take the present time with its heavy burdens and multiplied appeals to press the question of a denominational building? I shall name the reasons that appeal to me. I know not how they appear to you. I ask for them simply an impartial consideration. I must say that for myself they are convincing.

My first reason for adopting a building program for the immediate future is because it has not been done before. It is an addition to our denominational assets already long overdue. As individual churches we recognize the value of a meeting house. We build not only that we may have a convenient place to worship; but each church building is a symbol of per-

manence, and inspires faith in the future. The building itself, or in an older organization the history of its successive buildings, preserves the continuity of the church's life. We have erected splendid buildings which stand today as monuments to our devotion to the cause of education. We can not estimate their value to the denomination. Just why we have come up to the closing years of the second decade of this twentieth century with no such building to express our denominational life and unity, I can not say. I have no fault to find. Our fathers have done well. But this may go to show that after all we have not given rightful place to the one distinguishing faith that has kept us a peculiar people through these centuries. Or it may be a silent witness to our lack of denominational unity. It may be simply because no one has put the matter on the hearts of the people. If in view of this third possibility some of us now seem over-zealous, please forgive our earnestness; but do not shut your hearts to our appeal.

I am in favor of making this campaign now, in the second place, because I believe that in time of war we should prepare for peace. I am not unaware of the tremendous issues involved in the present titanic struggle with determined autocracy. I have some sense of the significance to the world of the victory of the Allies. It is the duty of every American citizen to do his bit, which is his best, for the triumph of democracy. But when the war has been won we will simply have made the opportunity for building a new world order. The materials for a new Christian civilization will have been released. It will still be necessary to fuse them into a homogeneous and living social order. This can be done only by the Divine Spirit

working through men who are obedient and trustworthy, and who have the vision to see. A united effort now on the part of Seventh Day Baptists to provide this better material equipment, will not only add a much needed material asset, but will unify us in spirit, and give us a running start, as it were, for our part in the work of reconstruction. While we are making great sacrifices to win the war, let us go far enough to make sure that the fruits of our sacrifice shall not be lost in an aftermath of spiritual depression. There is great danger that we shall come to feel that in our support of the nation in this most worthy cause, we have laid up merit for the future. We shall be tempted to give ourselves to making good our financial losses, and feel that we have purchased religious indulgence by our support of the national cause. We shall need a spiritual impetus, and a denominational interest that will carry over into the after-the-war work of the church. I know of nothing better calculated to unify and inspire our people than working together for a Denominational Home,—at once, a token of our love, a symbol of our faith, and an expression of hope. While my chief concern in this connection is that we shall be of one mind, and that the mind of Christ; while I am anxious above all else that we shall be united and spiritually fit, I believe also that the money can be raised easier now than it can at the close of the war or for some time thereafter. We have made no great material sacrifice as yet. But we are beginning to learn that we can do without some things that we thought were quite necessary to our happiness. I believe we will go even further in this direction to our spiritual profit, if the call is loud enough and the cause is worthy.

I have one more reason to give for advocating this matter now. And I would like to put into it all the earnestness at my command. That reason is identical with our reason for a separate denominational existence. We are a separate people having a worthy history running back three hundred years, because we are Sabbath-keeping Christians. If the Sabbath means nothing we have no reason to exist. If it means little, then perhaps we may as well defer any effort for better equipment or for a more definite program for disseminating Sabbath truth. But if it means what we are led to infer in view of our history, and in view of the teaching of the Word of God, and of the need of the world; then this is an opportune time, and this building of a Publishing House an effective way to impress ourselves with the greatness of our mission, and to show others that we believe in our future.

Other denominations are neither consistent with the Word nor harmonious among themselves on this question. The thing most evident in regard to the attitude of Sunday-keepers toward the Sabbath question is that they haven't any. Yet it seems to me we are approaching that point in the history of the Christian Church when nothing that claims to have constructive spiritual value can long be overlooked. The war has accelerated a movement in the Christian Church to eliminate non-essentials. There is a disposition to appraise the denominations, and to pool their assets in the interest of Christian efficiency. In such a process there is danger of canceling out things of real spiritual worth. But no such undertaking can proceed very far without the emphasis shifting to the essentials. At such a time, which it seems to me we are approaching sooner or later, it will mean much to

the world if an evangelical, forward-looking Sabbath-keeping people can be found; a people who are united and confidently aggressive; whose Sabbath interests shall not only be unquestioned, but shall be found to head up somewhere in a substantial building, a material token of our faith in the eternal spiritual significance of the Sabbath of Jehovah.

## **The Song and the Soil**

**SALEM, W. VA.**  
**FEBRUARY 23, 1918**

## THE SONG AND THE SOIL

*How shall we sing Jehovah's song in  
a foreign land? Psalms 137: 4.*

**M**USIC is the language of the emotions. Capable of infinite possibility of development as the soul expands and the feelings become refined and softened, singing is one of the most primitive instincts of the race. In song the soul gives utterance to the deeper feelings that surge within, or lightly trips in joyous vein its gayer moods.

Music is made a vehicle of worship, and on the wings of song our prayers of aspiration ascend to the throne of Heaven. But on the other hand the "hymn of hate" quickens the rapacious advance of the cruel barbarian horde, and song becomes an instrument of destruction, the devil's very own.

Because the love of music is one of the primitive instincts of the race its place is fundamental in the making of character and in the development of social consciousness and conscience. We are emotional, as well as intellectual, beings, and to fail to cultivate the emotions is to make a fatal mistake in our education. It has been aptly said that every emotion should be the child of truth and the mother of duty. This terse statement accords emotion its rightful place in religion. Since the emotions do not exist for their own sakes, there is no virtue in feelings worked up by cheap methods and artificial appeal.

My own memory goes back to the day in this



country when feeling was the one thing sought for in religious experience, and the only test of conversion. Thinking was made all but impossible because every instrumentality and every energy was used to secure certain *expressions* of feeling.

I well remember a favorite revival hymn of those days, which ran as follows:

O Fathers, don't get weary,  
O Fathers, don't get weary,  
O Fathers, don't get weary,  
For the work is going on.

There you shall wear the lily-white robe,  
There you shall wear the lily-white robe,  
There you shall wear the lily-white robe,  
The robe's all ready now.

We'll walk up and down the golden streets,  
We'll walk up and down the golden streets,  
We'll walk up and down the golden streets,  
In the New Jerusalem.

Then the verse was repeated with the substitution of the word "mothers" for "fathers," and this was followed again by the double chorus. Then the word "brothers" was used in the stanza, then "sisters," "neighbors," "classmates," "mourners," and some one would even start off with "sinners, don't get weary." A questioning smile would pass over the face of the doubtful, but as it had the right number of syllables and thus yielded itself to the rhythm of the song, it served its purpose as well as anything. For these words were not sung in contemplation of the heavenly life, but rather in order that the monotonous, but pleasing rhythm might induce a passive state of mind; one more readily responsive to the Spirit. But the conditions created made one more susceptible to the influ-

ence of the "spirit of the crowd" than to the Holy Spirit. This may seem to you like light talk. I hasten to assure you I am in dead earnest; and speak very seriously, and not without purpose. I believe that emotion has a large place in religion. But so has intellect and the will and the conscience. I believe in conversion, that when one discovers he is going wrong he should turn about and go the other way. This experience will be accompanied by feeling, but it can not be a genuine, all-inclusive, lasting experience without knowledge and purpose. I believe in song as an instrument of divine grace to save men. I would not be understood to speak lightly or disparagingly of these things. Often has a truth been sung into the heart and there it has awakened a response. The song carried a seed-truth, and by awakening the feelings it also prepared the seed-bed which assured its speedy germination and healthy growth. Emotion became the child of truth and the mother of duty.

I am sure nothing can stir the emotions as can a consciousness of God, and the realization of the fact that our life is hid with Christ in God. But such emotions will come from some intellectual conception of the character of God, and will bear fruit in conduct.

Of course not all singing will move to immediate action, but it may stimulate helpful contemplation. In either case the tune, as well as the words, is important and should be given consideration. I am sure my lack of appreciation of the revival song from which I have just quoted is due partly to the fact that the jingle of the tune does not jibe with the sublimity of the theme. Of course the picture of the heavenly city is un-social and sensuous to a certain degree. We have no other way of picturing heaven, however, except in material

terms, and I never appreciated more than I do now that old song which I have loved from childhood.

"I will sing you a song  
Of that beautiful land,  
The far-away home of the soul,  
Where no storms ever beat  
On the glittering strand,  
While the years of eternity roll."

There is room for thought expansion and meditative reflection in that old hymn, and the tune is no less sublime than the words.

I have brought you a bit of my personal experience. Now let us go back in history for a chapter from our own religious ancestors that bears upon this same point. Many of the dissenters of England in the seventeenth century did not believe in the use of music in worship, and banished all singing from religious services. The logic of their position is easily understood when we recall the dead formality of the ritualistic service of those days. These non-conformists experienced and taught a spiritual Christianity. And they could have no patience with mere formalism. The elaborate ritual of the Establishment seemed to these Independents to be but empty form, and the monotonous intoning of the litany a hollow performance. So they refused to include singing in their program of public worship, lest some one might join in the hymn who was not in spirit and in harmony with the sentiment of the song. They, gradually perhaps, began to realize that hymn singing was not only consonant with evangelical Christianity, but could be so engaged in as to enrich religious worship and to promote piety.

There is an interesting incident growing out of this situation which took place in the latter part of the

century. In a certain Baptist congregation there were those who believed in hymn singing and others who did not. How to adjust the worship to the spiritual demands of both elements in the church became a problem. It was finally decided to sing one hymn, but to wait until after the closing prayer, in order that those who did not believe in singing might "go freely forth." The latter faction could not continue to fellowship hymn-singing Christians, however, and soon withdrew, forming a church in which no such heresy was tolerated.

As the use of hymns increased among the non-conformist and more evangelical churches there arose an evident and conscious need for hymns suited to the use of these free congregations. The period from this time on for a hundred years is the most prolific hymn-writing century of all Christian history, and many of the hymns we sing today had their origin during this time. The pastor of the Baptist church to which I have just referred, Benjamin Keach, and who was responsible for the innovation, was the author of a hymn book which was published in 1691. None of Keach's hymns are in common use today, however.

One of the earliest as well as one of the most eminent hymn writers was a Seventh Day Baptist, the scholarly Joseph Stennett, who published his first volume of hymns in 1697. Stennett's life reads like a romance. He was the son of a Seventh Day Baptist minister, and he early joined his father's church and later succeeded him as pastor of a Seventh Day Baptist church in London. He married the daughter of a French Protestant refugee. His ability was recognized by the Courts of William and Anne. He wrote a version of Solomon's Song and was requested to

revise the English version of the Psalms. Dr. Sharp, Archbishop of York, referring to this proposition, said he had "heard such a character of Mr. Stennett not only for his skill in poetry, but likewise in the Hebrew tongue, that he thought no man more fit for that work than he." Mr. Stennett was the father of two sons who became ministers, and was the grandfather of Samuel Stennett, who was a minister and hymn writer. Joseph Stennett is the author of "Another six days' work is done, another Sabbath has begun,"—a hymn sung in many churches today on Sunday morning, but which was written by a Sabbath-keeping Baptist and for use on the Sabbath Day.

Through Isaac Watts hymn singing gained slowly, not coming into general use for a century. In the publications of the Baptist Historical Society for 1910 there is this statement concerning Watts: "A young Independent minister in London, named Isaac Watts, wrote a few hymns into one of which he 'conveyed' several verses of Stennett's." It seems therefore that Isaac Watts, our first great hymn writer, received his inspiration from Joseph Stennett, after whose hymns his own were modeled. In view of this fact and in view of the fact that many of Stennett's hymns are found in our hymn books today, the name of Stennett may well claim a place of pre-eminence in the pioneer history of modern hymnology.

The Independents of England revolted from the forms of worship and declared against singing, refusing to practice it in religious assembly lest it should be engaged in by those who were not sincere. But music like religion itself, being native to the normal human soul, could not long be separated from religious worship. Out of this effort to harmonize the worship

of song with evangelical Christianity developed our great hymn writers and the modern hymns sung in all evangelical churches. It is in our hymn singing that all denominational lines are obliterated and today we sing with the Methodist, "Jesus, Lover of my soul," and with the Episcopalian, "Rock of Ages, cleft for me," and with a Lutheran, "A Mighty Fortress is our God," and with a Congregationalist, "I love Thy Kingdom, Lord," and with a Presbyterian, "Jesus, and shall it ever be, a mortal man ashamed of Thee?" and with a Unitarian, "In the Cross of Christ I glory," and with a Roman Catholic, "Lead, kindly Light," and with a Baptist, "Blest be the tie that binds our hearts in Christian love," and with a Seventh Day Baptist, "Majestic sweetness sits enthroned upon the Saviour's brow."

It is the very genius of the Bible that it is a divine book because it is so human. It is a record of human experiences in which is reflected our own. My personal experience, I take it, is not unlike your own. And the experience of our denominational forbears, in the stormy days of the English Reformation and the period immediately following, is common to that of every generation that makes progress. And we find captive Israel in similar straits because they can not tune their emotions to suit their songs. There is nothing more trying or difficult, but no experience more necessary of adjustment, if we are to preserve our integrity and enjoy a satisfactory religious life. "How shall we sing Jehovah's song in a foreign land?" was a soul-cry whose character and depths gave evidence of the mighty struggle taking place in the hearts of these alien subjects of idolatrous Babylon. They were asked to sing one of the songs of Zion when they were far removed from that holy hill, and from the sacred

association of the temple whose courts were wont to resound with their songs of praise. How could they sing Jehovah's songs while forcibly held in a land that was not Jehovah's? Every sentiment of their souls rebelled at the suggestion, and they hanged their harps on the willow trees and sat down, and refused to sing. Their emotions forbade their singing Jehovah's songs. If they were to sing at all in their present mood it must be something other than the songs of Zion. So in harmony with their emotions they break forth in an imprecatory psalm against their captors.

"O daughter of Babylon that art to be destroyed.  
Happy shall be he, that rewardeth thee  
As thou hast served us.  
Happy shall be he, that taketh and dasheth thy little ones  
against a rock."

Some one has said that their first attempt to sing resulted in a discord. It is a discord on our ears, but it harmonizes perfectly with their own feelings, and it was the only song they could sing consistently and with spirit. We can not approve their song, but the adjustment had to be made in their thinking before the proper emotions could be aroused for singing the songs of Zion. To have sung Jehovah's song under the circumstances, and for the entertainment of their captors, would have been to betray a shallowness of character of which these Jews were not capable. Their conception of God was too narrow, but their desire to be consistent with themselves and be loyal to the best religious experiences of the past saved them from the failure of conformity. History has proven that Israel profited by her experience in Babylon in that it gave her a wider religious horizon. And no doubt they were later able to sing Jehovah's song even in a foreign

land, because they learned through trial that their God was not subject to geographical boundaries and that no land can be foreign to him when the heart is right. This refusal to attempt to sing the songs of Zion contrary to their feelings, resulted in a readjustment of their conception of God. A forward step was then taken in the upward climb of the race because they held emotion to be the child of truth and the mother of duty. Since they did not violate their feelings, but struggled to retain their religious emotions the latter became potent factors in bringing about a larger life for themselves and for the race.

An experience may be a foreign land to us because we have not adjusted ourselves to the circumstances. For instance it may be a great sorrow we are passing through, and we can not sing Jehovah's song. We shall find God more precious however, and the songs of Zion will be sung with a deeper appreciation, as we realize that even in sorrow the Lord does not forsake. Or our foreign land may be one in which it was never meant that we should sojourn. It may be the land of worldly pleasures or of selfish gain. Jehovah's song can not be sung with feeling, and we should hasten to forsake the forbidden territory, and get back where the songs of Zion can be sung with joy and appreciation. There are people today who see no inconsistency in singing Jehovah's song in a foreign land and it is an indication of shallowness of character. What I mean is they feel no shock of the emotions when engaging in something which is not consistent with a wholesome Christian faith and life. There are other natures deep and strong who quickly feel the choking grip of a foreign atmosphere. They can not sing Jehovah's songs, and they immediately proceed to change the



atmosphere or hasten back to God's country; and like Israel of old they usually find that it is not a question of geography.

With the introduction of musical instruments of various kinds in every home, and with the increased number of accomplished players, I wonder if singing, engaged in by the family or the social group, holds its rightful place in our home life. Some of my most helpful memories are associated with the winter Sabbath afternoons. After dinner mother would say to father or to one of us boys, "Make a fire in the other room and let us go over there and sit a while." The fire would be built and when the "other room," which was not dignified with the name of parlor, was comfortable we all crossed the hall to the room where the old organ was, and one of the exercises of the afternoon was the singing of the old hymns in which the family joined, father's and mother's voices being heard along with the children's. I would give a good deal today for one hour in that family circle, and I would not sell the memory of it for gold.

When we think of Heaven we are likely to picture to ourselves angel choirs leading the multitude in singing the songs of redemption, and it is a glorious and inspiring picture. I am sure the associations of the hosts of the redeemed will be congenial and blessed. But Jesus said, "In my Father's house are many abiding places," and I wonder if it may not be consistent with our best knowledge of revelation to fancy that in Heaven there may be abiding places to which families may withdraw occasionally during the multiplied millenniums of eternity. Perhaps our mothers are waiting there in "the other room," bathed in the Sabbath peace of Paradise, for us to "come over and sit

awhile." I am wondering, too, with all the harps of gold and the great orchestras to lead the praise of the celestial throngs, if there may not be in some of these rooms reed organs around which smaller groups gather once in a while. I am sure the joys of eternity will be increased by the memory of such hours on earth which give us a foretaste of heavenly bliss.

If the National Week of Song helps us to sing more, then those who are responsible for its appointment will have done a great service for this generation.

Let us here make two resolves. First, let us resolve that we will give more time to singing, especially in the home. Parents, sing with your children and encourage them to sing with you. Young people, with the multitude of interests that claim your time, save one hour each week at least for family singing. Sing the songs father and mother enjoy, and have them join in. It will help to preserve their youth and will become to you a lifetime memory the most precious.

In the second place, let us resolve to sing only the best hymns and the worth-while songs. Life is too short, time is too precious, and the power of song is too potent for us to be slack in this matter.



**Mobilizing Our Young People for a  
World Crisis**

**NORTONVILLE, KAN.**  
**CONFERENCE**  
**AUGUST 20, 1918**

## MOBILIZING OUR YOUNG PEOPLE FOR A WORLD CRISIS

**A**LREADY our young people are being mobilized for a world crisis. The crisis is upon us and the Government is entering our homes and schools and churches and is claiming our young men in order to meet it. The Government is not only taking our young men from their ordinary vocations, but it determines what kind of training they shall receive to prepare them for the service required. This mobilization includes the young women also. While sojourning in New York last spring I observed that conductorettes were receiving the street car fares. And in a patriotic demonstration in Salem recently, conspicuous among the paraders were a number of farmerettes. How many of our girls have learned to knit, and can, and conserve, in order to be able to render a practical service in this crisis. And we have just closed a drive for student nurses, with an urgent call for volunteers for this necessary service.

Our young people are being mobilized. And the duty of the church would seem to be to accept the program as it is presented, stiffen the character of her young people who are devoting themselves to the common cause, and strengthen the morale of those already mobilized for a crisis sufficiently grave to give us all concern, and great enough to tax all our powers.

But the crisis which we now face, and which we are trying to meet with religious devotion, will precipitate another, fraught with greater difficulties, and

to be followed by profounder consequences. The issues will be more complex and the forces more subtle in the after-the-war situation. And out of these the present generation of young people must bring a new Christian civilization. It is too early to predict just what the new conditions following the war will be, or what will be the specific demands upon those who are left to take up the new duties. The changes of the war, the new human relationships which it will require, the different modes of working and thinking, can not be foretold. General Haygood of the United States Army said in France, "We shall stay here until the Allies win the war. Then we shall go back, empty-handed, unless, perhaps, we take back our dead." This is true so far as territory or property or any material possession is concerned. But there is something which our victorious armies will bring back. "Freedom?" Yes. "Liberty?" Yes. "Peace?" Thank God, yes. But let us not forget also the new *responsibilities* for world conditions that will then rest upon us. In entering this war, we have not only pledged ourselves to stay in the fight till it's over over there, but upon us will rest new obligations and new duties when it is over. Just because we can not now determine the specific character of the service to be rendered, the duty is the more urgent to prepare to meet whatever comes with brave hearts, clear heads, and strong bodies. Our Government is taking the young men who are physically fit and is training them in the art of destruction, which calls for mass movements and concert of action. There are by-products of such training that will be serviceable in reconstruction days, but the primary principles of war preparation are not the same as those required for the rehabilitation of the

world, and the building up of the kingdom of righteousness.

I am not sure but that the proposed military training in our colleges will be a better equipment of our young men for the pursuits of peace than our system of athletics has been. That system of athletics can not be considered perfect as a means of physical training by which the majority of the students get their exercise on the bleachers, or by yelling themselves hoarse on the side lines. And even those who participate in extreme athletics which is fostered by many modern colleges do not receive a normal physical development. Certain muscles are over-developed while others are never brought into action. A weak heart and a swelled head are prevailing diseases among successful athletes.

Military training makes for democracy also, while modern school athletics does not. But when credit has been given for all the gains for peaceful times that will accrue to our young men in time of war, there will be much that will attach itself to our lives that will have to be shaken off.

Society must not only be organized on a peace basis, following the strenuous and whole-hearted giving of ourselves to the prosecution of the war. But the close of the present conflict will furnish the world's opportunity to break the fetters of tradition and of custom that have bound it in the past, and to bring in the new order, even the brotherhood of man. It was wise and timely advice that Lloyd George gave to a deputation that came to see him regarding the status of labor after the war:

"Don't always be thinking of getting back to



where you were before the war. Get a really new world.

"I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The readier we are to cut away from the past, the better we are likely to succeed. Think out new ways, new methods, of dealing with old problems.

"I hope no class will be harking back to the pre-war conditions. If every class insists on doing that, then God help this country. Get a new world."

While we can not foresee what the conditions will be, of these three things we may be certain: (1) They will be different; (2) They will be important; and (3) They will be urgent.

Conditions will be *different*. They *can not* be the same as now. They *must not* be what they were before. If conditions are to be better following the Great War, then people must be better. "Stronger?" Perhaps. "Wiser?" That depends upon what you mean. But, *better*. Here there can be no question or doubt. We must be less self-centered, and more faithful in our service for others. We must be governed by the Golden Rule, and not by the rule of gold.

During the Red Cross drive last spring there was conspicuous in all the thoroughfares of New York the words of President Wilson, "Give till it hurts." As I was coming down Broadway one day meditating upon the matter, I ran into another Red Cross poster. This one advertised a ball at the Waldorf-Astoria, where for five dollars you could see "a million dollars' worth of gowns and twenty million dollars' worth of jewelry." And the five dollars which you gave for

this privilege would go to the Red Cross. Such was the method of the vanity-fed, useless members of New York's high society to support the cause for which we had been asked to make a sacrifice.

The other day I was in a barber shop in Salem, waiting for my turn. The subject of conversation was the recent arrest of a young man for speeding through town in his automobile. They were condemning the one who reported him to the authorities, and one man gave proud expression to this sentiment, and in these words, "I'm not going to report on any one as long as he doesn't hurt anything of mine." I call that selfishness, unadulterated and damnable. And these two incidents serve to illustrate some of the changes that must be brought about. As long as there are people who are content to express their interest in the saving of life and the alleviation of human suffering by exhibiting to the public, at a price, their rich jewelry and their expensive but not too abundant clothing, that long is the world unsafe, not only for democracy, but democracy itself is impotent.

As long as the barber shops of the country, the centers of male gossip, echo such selfish sentiment as was the case in the one to which I have referred, that long will unbrotherliness prosper and selfishness be at a premium.

The war is giving us a different world. It is giving us the opportunity to make a better world. If it is to be a better world, we must be better and bigger; more unselfish, truer to the ideals of Jesus.

The conditions following the war will be *important* because they will be so far-reaching. Never in the history of the world has the whole race of man been so unanimously involved in anything as it is now in

this Great War. It would seem the last struggle is on between autocracy and democracy, between privilege and brotherhood. These ideals and interests have opposed each other on many a former battle field, but never before has the whole world been brought into the struggle. Therefore, the crisis which is to be met when the Teutonic menace has been removed, demands wisdom and courage of the highest type, but requires above everything else, instinctive knowledge of the purpose of God, and consecrated devotion to the common interests of humanity. And *urgent* will be the after-the-war crisis because of what Lloyd-George calls the molten state of society when peace shall have been declared. Trends will be given to life that will lead far into the future. Social forms will be speedily fixed that will determine the character of human relationships perhaps for generations. The problems which must be solved can not wait. They must be met speedily, and dealt with faithfully, and with rare comprehension.

But I must hasten. What shall I say to our young people who must face this *new* situation, so *important* and *urgent*? How shall they prepare to meet it?

I want to say two things; and after that, a third. The first thing of the two is. This is an individual problem, a question of personal attitude and character. The social worker who preaches the obliteration of self-hood, the elimination of the individual for the sake of the social order, is omitting the primary element in stable social life. More than anything else to-day, and for the future, the world needs *men* and *women*. It needs men who stand four-square, conspicuous, if you please, for their personal integrity, for their love of righteousness, and for their sincere devo-

tion to the common good. It needs women who seek not to exploit their physical charms, but who through generous and devoted service in some sphere of human need, develop that womanly grace which is their crowning personal charm. Let each one, therefore, look well to the ordering of his own life, that he may bring to whatever situation awaits his coming, a character, full and rounded, fit to tackle any job that needs doing.

My second thought is this, We are coming upon a time when there is scarcely any limit to the influence that may radiate from a strong personality. A practical psychology may be awakening in us an appreciation of the pervasive influence of personality. We may be emerging from a conception of the cosmos which would make of it a machine to grind all of humanity's aspirations and hopes into an impersonal spiritual mass. But there is being removed barriers, also, that hitherto have hindered the personal relationships which would make widely effective our ideals and purposes. National lines are being crossed in a common purpose, racial barriers are being literally shot to pieces, and denominational fences are having the top rails kicked off at least. Today what you think, and what you do, and what you say, has a world-bearing; and a new meaning not known before attaches to every utterance and to every movement of the most inconspicuous person.

The value of personality in the new world conditions which are now in the making, and the influence of personal character upon the problems that will appear, help us not only to feel our own responsibility, and to see our opportunity, but they show us the starting place in our preparation to meet the crisis which must come. And this brings me to my last thought. The mobiliza-

tion of our young people for a world crisis such as can be met only by the co-operation of men and women of strong character, and with a world-vision, can be brought about under but one leadership: Jesus. It hardly seems appropriate to associate a military term with that gentle Name. But by whatever figure or language you seek to express it, I wish I might be able to speak in a language that could be understood, and to proclaim in a voice that could be heard above the noise of this war: The only way to heal the ills of humanity, and to bring in the reign of righteousness and peace, is by a self-surrender to Jesus Christ, and by the consecration of the life thus cleansed and strengthened, to the service of God's other children.

Are man-made tracks being obliterated? Turn your face heavenward; there are always the stars. No paroxysms of earth can ever shake the facts of God. The fact of Christ and his salvation and his glorious redemptive work in time, nothing can affect. In this time of perplexity and strain clinch your attachment to Jesus Christ, until you can say with the poet:

"If Jesus Christ is man—  
And only man—I say  
Then of all mankind I will cleave to him,  
And to him will I cleave alway.

"If Jesus Christ is God—  
And the only God—I swear  
I will follow him through heaven and hell,  
The earth, the sea, the air."

I wonder if Seventh Day Baptist young people appreciate their heritage as Sabbath-keepers; and realize the place which the Sabbath may take in fitting them to meet life's problems, and to render the ministry which the world needs? I fear many do not.

For I have seen some of them going out into the world flattered by its promises, and to gain popularity and success, but turning their backs upon that which had made all this possible. Early brought to the foot of the Cross, lovingly and patiently led in the way of obedience to Christ, many have sold their birthright for a mess of pottage. Some have received not even that. But it matters not that some have received a full mess, it was only pottage, of the abundance of which a man's life doth not consist. The Holy Sabbath, the sacred gift of divine blessing, is often the thing over which they have stumbled. Or at least a disregard for the Holy Day is one of the first evidences of disloyalty and unfaith. No matter how far one travels, or where he goes, once every week the setting sun becomes a trial of faith and a test of obedience. The Sabbath furnishes, therefore, a frequent and regular opportunity to measure our devotion to Christ, as well as a means of deepening that devotion. Sabbath-keeping, spiritual and free, is an asset to any life, and will strengthen our young people to meet every personal temptation and problem, and will make them mighty according to their opportunity in the coming world crisis.

“And fierce though the fiends may fight,  
And long though the angels hide,  
I know that truth and right  
Have the universe on their side.”



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